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Sir Theagaraya College

SWEETNESS AND LIGHT

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OFFICE OF THE REGISTRAR OF ...
25 APR 1955
MADRAS

Mr. K. Kamaraj Nadar, Chief Minister of Madras, unveiling the portrait of Mr. N. D. Sundaravadivelu, Director of Public Instruction, Madras.

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Sir Theagaraya College

Vol. 4 DECEMBER & JANUARY Nos. 26 & 27

Looking Forward

The pattern of University education is changing. This is as it should be. And none is more competent to inaugurate the new set-up than the present Vice-Chancelor of our University. Under his able stewardship the University has advanced from success to success, and shortly it will be completing a century of its useful and shining existence. Strange are the ways of providence indeed! For the inaugurator of the new academic courses in 1957 will synchronise happily with the celebration of the centenary. A new chapter in University education would be opened, and we are confident that hereafter our youngmen and women could look forward to a better type of higher education suited to our times and also to our national genius. Hitherto University education in our country has been purely on western lines. Oxford or Cambridge has inspired our cultural traditions, and we cannot but express our deep gratitude to these great centres of learning in the west. But with the achievement of freedom, the spell of the English language must be broken. It can no more enslave the minds of the young by usurbing the place of the mother tongue. No doubt English education has produced great men in all walks of life in our country, and some of them have been geniuses too of the world's order. Yet if our young men and women had had an opportunity to use the mother tongue as an efficient instrument of thought, certainly this land of 360 million people and more would have reaped a richer and more abundent intellectual harvest. It is a matter for regret that we have neglected the mother tongue and have not made it even now a precision instrument for all our creative thinking and writing, as nationals in other countries have done. However much we may be proficient in the English language, the creative faculties of our minds cannot function effectively or successfully, when ideas have to be conveyed only through the foreign medium. Rather it is the painful experience of educationists that English has hampered the mental evolution of the student particularly in the college classes. We are not here belittling the value of English as a language of culture. It is equally important that we should cultivate it sedulously to maintain our international status and reputation.

So English for a long time to come should be compulsorily taught in schools and in colleges too. But the medium of instruction should be the same from the lowest class to the highest class. And it should be the mother tongue; failing that, the regional language should take its place. For the full growth

and development of the student's mind and personality can be ensured only by imparting instruction in the mother tongue.

The question arises whether the mother tongue or the regional language can replace English in the Universities as a medium of instruction. The answer is that the switch over cannot take place immediately. It should cover a period of ten years at the most. But steps should be taken atonce to effect this gradual change over from one medium to another. And the University authorities should fix the new pattern of education in such a way that in the course of a few years the mother tongue or the regional language comes to play a supremely important part in University education as well. Not only more study hours should be allotted for the mother tongue but also examinees may be permitted as a first measure to answer their papers in the mother tongue. And likewise teachers in the University should learn to handle the mother tongue in imparting instruction particularly in the humanities. When scientific terminology is standardized and when textbooks in science and other technical subjects are published, instruction in these subjects also could be given in the mother tongue. An immediate and intensive drive should be launched for the publication of suitable textbooks to conform to the new pattern. If sufficient encouragement is given to teachers, this can be accomplished. In short a ten year plan could be drafted for the replacement of English by the mother tongue in the University. So it is our earnest prayer that with the reorganization of University education the mother tongue would be put on its pedestal, and generations of University students to come will bless their Alma Mater for this far-sighted act of statesmanship and culture.

Special Article :

THE ART OF WAR*

by

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The remarkable success of Germany in 1940 in the Second World War proved the error of the view that defence is superior to offence. Unlike as in 1914, this war which began as a stalemate soon developed into a war of movement. The dyke fortifications of Holland, the fortress system of Liege, the water defences of the Meuse, the natural obstacles of the Ardennes Forest and the Maginot line were all pierced. German airpower was strong and with its help and the use of heavy tanks Germany blasted all defences. The trenches were not connected as in the last war, but were dug around pill boxes–armoured islets surrounded by mine fields and redowbts and so placed as to support each other with cross-fire and serve as gun batteries to enfilade assaulters and designed to defy even shells. Sunken and camouflaged and provided with underground barracks, these pill boxes defied even 16 inch guns of battleships. But, these were stormed with hand grenades*. Once the invader set up a beach head or bridge head, artillery came into play. Its power had developed greatly since the last war. The time fuse shell is so regulated as to explode at a particular height over the target and spray a very wide area with its fragments. All kinds of small arms (service rifles, revolvers, machine guns and Bren guns) and ordnances (cannon, mortars, and howitzers) were used. The Germans used cannon on the French coast to shell the British Coast and attack convoys. The variety in shells was remarkable. Low explosives like gun powder and cordite were used to propel the shell from the guns High explosives like T.N.T. (Trinitrotolulal) were put in shells to explode them. The shrapnel is filled with bullets and pieces of metal designed to kill or maim. Armour piercing shells penetrated the heavy armour of warships. These shells were fired from cannon, aircraft or ships. The Germans at times fired a barrage of smoke shells as a screen to advance under its cover or hide bombers. They dropped aerial torpedoes. Land mines were dropped in deep pits covered with stone and sand or in tunnels stretching to enemy encampments. The weight of the advancing army could explode it or it could go off through electric wires. Some mines, like an octopus, had wires extending to 35 feet in land or sea. Some of the sea mines were oscillating, alternately floating or sinking, to avoid being floated and exploded. These were countered by trawlers-fire ships, moving abreast linked by wire ropes that are towed at different depths below the sea. These cut the mooring-rope of the mines and tear them away from their anchor in the bed of the sea. The mine which floats now can be blown up by gunfire.

Russia developed tanks which could swim rivers and dropped baby-tanks through parachutes. The campaign in Poland, Low countries and France gave, however, a false idea of the superiority of tanks. The battle of the Somme in 1917 had already proved that tanks can do little without the help of the infantry. They may break through the enemy, but only the infantry can secure the position. The German victories were really due to massive use of motorised infantry. While trench warfare was a form of siege, use of motorised troops was a return to the cavalry warfare of the Napoleonic days. Tanks could be countered by huge pits camouflaged and mined, barbed wire entanglements concealed in bushes, rows of upright semi-sunken steel poles secured in cement bars, grenades, squirts of flaming petrol and anti-tank guns and shells. Anti-tank weapons

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* Continuation of "The Art of War" in Sir Theagaraya College Bulletin, Vol. V, Nos 24-25, Pages 9-11.

* Even if the line is penetrated at one point, reserves can be brought by the defenders to counter attack and recover the point.

had been developed to an amazing extent and tanks had to take cover till the artillery had smashed the anti-tank defences.

The warships in use included the battleship* which was the main aim of the fleet and which was heavily armed with many guns, the battle-cruiser which was not so heavily armed, the aircraft carrier which is practically a nobile airfield, the cruiser which protected trade routes, the destoyer capable of great speed, being the smallest of surface vessels and hence forming advance guard of the fleet, corvettes, E-Boats with petrol driven motor and Q-Boats which are armed ships disguised in various ways. The battleship was an ideal target for bombers and if she proceeds swiftly to elude them she can strike a mine. The Bismarck sea battle won by U. S. A. was held to prove that air power was decisive in naval battles. Admiral Sir H. W. Richmond (*National Policy and National Strength*, 1928), discussing the question whether an enemy can be conquered only by naval action, concludes that it is not enough. The Germans held that the battleship is superseded by the submarine and aircraft. The submarine, however, is also a frail weapon. It can move only 15 miles an hour in the sea and 10 miles under it, while destroyers can travel 40 miles per hour. It can be destroyed by a shell from a cruiser or trapped by a mine. Armed decoy ships could destroy it. Destroyers could fire torpedoes at it through the water or drop depth charges and dart away before the submerged shot reached the mark. It can be seen under the sea by aircraft. Merchant vessels can elude it by zig-zag travel, camouflaged colour, cover of defensive armament or convoy by warships or aircraft.

Air action has proved deadly. Aircraft includes fighters which are capable of high speed, easy manouvre and have guns either fixed or in mobile turrets (ex. Spitfire and Hurricane), bombers which raid enemy territory, reconnaisance planes which co-operate with the army and detect movements of enemy troops, troop carriers whose huge size makes easy targets and sea planes which drop mines in the sea, through parachutes. Aircraft has been used to fire torpedoes from air or lay mines. The Tunisian campaign illustrated that a combined full-scale attack by air and ground forces can smash the strongest defences and that a well planned aerial bombardment can blast a road for the infantry through the heaviest system of field fortifications. Air bombing is like long range gun fire dwarfing the exploits of the Big Berthas used in the war of 1914. A two thousand pound bomb destroys everything in an area of 25,000 sq. feet, and its blast injures to a sphere of 75,000 sq. feet. A. P. de Seversky holds that airbombing alone can win a war. But Captain Miksche (*Is Bombing Decisive?* 1943) thinks that it is only one of the cogs in the war machine. The giant plane has little mobility. Flying is still dependent on weather conditions. Accuracy in hitting targets is still mainly problematical. Artillery concentration is still deadly as was proved in the defence of Stalingrad.

The later stages of the war saw the use of guided missiles like rockets guided by a radar beam or self directed by an electronic device, jet bombers which can fly faster than sound and the atomic bomb which can do more damage than a host of pre-atomic bombers. History has proved that in times of war international law is always violated. The rule which insists that no merchant ship should be sunk without warning or without giving an opportunity for the safety of all on board has been violated in submarine attacks. German submarines laid also mines on trade routes. Hence Britain, in retaliation, seized exports of German origin in all the high seas, repeating what she did in the First World War. German surface raiders and "U" Boats used Norwegian territorial waters as corridors of escape. This drove the allies to mine those waters. U. S. A. boldly interpreted International Law to help the allies against Germany, while still being a neutral. German pocket battleships raided commerce. The infinite suffering produced by war is also clear. Experts are speculating about wide spacing of residences to defy concentration of poison gas and provisien of alternative sources of power supply, lighting, drainage, water supply etc., anticipating their destruction. The horrors of mechanized warfare are so great that Haldane (*Callimachus*) even urges that chemical warfare is more humane. Atomic war spells the collective suicide of all combatants. Is man, who boasts that he is the highest creation in life, going to walk blindly to this awful fate?

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* Even before 1914 it was built of iron plates protected by steel armour and armed with big guns which fired heavy projectiles.

AT HOME AND ABROAD

by

T. DHANAKOTY, M.A.,
Professor of History.

ANNUS MIRABILIS

The University of Madras had granted us affiliation in the Degree Course and the stage was set for the auspicious inaugural function. But on May 28, 1954, Sri P. Ramaswami Chetty, the great architect of our College, was called to eternal rest. The disappearance of the miracle-worker was like a bolt from the blue. A strange fear seized the persons at the helm of affairs. The future seemed dark and dismal. Miraculously, however, the gloom of the night gave place to the hope of the dawn. The Managing Committee took courage in both hands and forged ahead to start the Degree Course in July '54. Sir A. Ramaswami Mudaliar, one of our most celebrated statesmen, inaugurated the course on July 16, '54. And so in the academic year 1954-55 one of our cherished dreams has become a *fait accompli.*

The pride of status has urged us on to greater creative efforts under the leadership of our talented Principal. Filled with a divine discontent, he is ever anxious to conquer higher peaks of achievement. He has a robust faith in extra-curricular activities through which he endeavours to develop the personalities of the students committed to his care. There has been a greater tempo in our extra-curricular activities this year. Our students have participated in the many inter-collegiate oratorical, debating, music and one-act drama competitions and come off in flying colours in most of them. Not a fortnight would pass without our students annexing a rolling cup here, a first prize there and a trophy elsewhere. In the palmy days of Roman history, when the Romans were building up a mighty empire from Spain to Syria, general after general would go abroad, establish the superiority of Roman arms and come back to Rome to receive a magnificent reception. We are likewise proud of our conquering heroes who have covered themselves and their *alma mater* with glory.

Not that our activities in this direction have been negligible in the past. Our Intermediate students would sally forth to battle against the senior students studying in the B.A. pass and honours classes and in the Law, Engineering and Medical Colleges. They secured prizes sometimes and approbation always from discerning judges. Though their arms were young, they kept the flag of the College aloft. What mattered with them was not the glory of prize but the joy of combat. The Spartan mother, while sending her son to the battle-front, would speak to him in a voice surcharged with pride and dignity : Son, come back *with* the shield or *on* it. Our object was that our students should venture abroad, display their worth and talents and come back, prize or no prize. Happily enough, this year they have not only had the joy of combat but also the glory of prize. May their tribe increase !

The highlight of the academic year has been our Cultural Week celebrations. The celebrations were inaugurated on January 24,'55 by Sri N. D. Sundaravadivelu, Director of Public Instruction, Madras. One-act drama competitions in Tamil and Telugu were conducted on January 24,25 and 26 and the City College students participated therein. On January 27, our College students presented Shakespeare's *Cymbeline,* a play which even veteran Shakespearean actors do not attempt. to stage On January 28, under the distinguished presidency of Sri K. Kamaraj Nadar, Chief Minister, Govt : of Madras, our College troupe staged *Hunchback of Maninad* (an adaptation of Victor Hugo's *Hunchback of*

Notre Dame). Our students have won fame and name as star actors. *Expected*, *Scientist* and *Vikrama Urvasi* are bright feathers in their cap. And in the *Hunchback of Maninad* they excelled themselves. It was better than the best. Somerset Maugham's *Verger* by the College Staff and *Barrister* by the Old Boys of the College formed the fare for January 29. With a full-length Telugu play, *Vyamohamu*, by our College students and prize distribution, the Cultural Week celebrations terminated.

Our College has been upgraded as a Degree College. The sphere of our creative activities has been enlarged. Our students have distinguished themselves in various fields of activity. A bright future is beckoning us. Ergo, the academic year 1954-55 is an *anuus mirabilis* in the history of our College.

* * * *

GOODWILL VISITS

Goodwill visits have rightly become the order of the day. Prior to 1947, our contacts with other countries had to be restricted to the bee-line drawn by the British overlords. Things have changed in the new dispensation. There has been a brisk exchange of cultural delegations. In the recent past we have sent our cultural ambassadors to Russia, China and U. S. A. and have received missions from Russia, China and Afghanistan. The Chinese and Russian artistes have given us glimpses of their culture and civilisation. Apart from these cultural exchanges, we establish contacts in the political field. In 1954 the Prime Ministers of the People's Republic of China, Indonesia and Ceylon visited our country. In January this year the President of Yugoslavia and the Governor-General of Pakistan were our honoured guests. Our Prime Minister has recently been to China and Indonesia. Personal contacts and heart-to-heart talks in the political field are infinitely superior to the traditional cloak-and-dagger diplomacy.

The advantages of such visits, cultural and political, are various and varied. They break down barriers, lessen tensions, promote harmony and understanding and enlarge the area of peace. The best way to establish peace is to eliminate the causes of war, one of which is the existence of mutual suspicion and hatred among nations. All nations, big and small, have made some contribution or other to the fund of civilisation. If they get to know the respective roles that they have played in the cosmic drama, there will be harmony and not hatred, cooperation and not conflict. The great Akbar had the Hindu classics translated into Persian and the Persian masterpieces translated into Sanskrit with a view to making the Hindus and Muslims understand and appreciate each other better. That is why he was regarded more as a national emperor than as a foreign sultan. The League of Nations through its Committee on Intellectual Cooperation tried, and the U. N. O. through its U. N. E. S, C. O. tries, to enlarge the area of peace and prosperity through educational and cultural activities, It will be correct to say that the formula for world peace, indeed for any form of social life, is understanding. We would do well to remind ourselves of one of the inimitable sayings of Charles Lamb. Once when he was with a group of friends he spoke very harshly of some person who was not present in the gathering. One of his friends said: "Why, Charles, I did not know that you knew so-and-so. "Lamb replied." I don't; I can't hate a man I know". There is profound wisdom in this saying. It is hard to hate a man we know.

We wish to strike a general note here. These cultural contacts are no new development. India's contacts with the outside world date from the third millennium B. C. She had commercial and cultural contacts with the civilised nations of antiquity—Assyriens, Balylonians, Egyptians, Hebrews, Phoenicians Persians, Greeks and Romans in the West and with Java, Sumatra, Borneo etc. in the East. It must be said to the eternal credit of India that seldom in her long history had she carried fire and sword, spreading destruction and desolation in her wake. Unlike

European imperial powers, she aimed only at the propagation of her culture and the promotion of her commerce. Her conscience is clear and her hands are clean. She can look back upon her record with pride and pleasure. The policy of Free India is in perfect accord with the glorious traditions of her immemorial past.

* * * *

TWO GIANTS AWAKE

For some time past we have been examining colonial and racial problems in the columns of this Bulletin. The Afro-Asian Conference which is to meet at Bandung in April next urges us to revert to this theme.

Our readers are familiar with our analysis of the origin and growth of European imperialism in Asia and Africa. Europe, the smallest of the continents, swayed the destinies of the vast millions of the two continents. The imperialists who claimed to be 'herrenvolk' masked their ugly colonial rule under the high-sounding cliche, White Man's Burden. The *goods* of the regions and not the *good* of the people lured them into the imperial game. The wheel of time turned and there was a change in the mental climate of the colonial powers. The two global wars accelerated the movement towards nationalism and liberalism. Britain led the way, rose to great heights of statesmanship, and granted independence to India and Pakistan in 1947 and to Burma and Ceylon in 1948. Following the noble example of Britain, the Dutch relinquished their hold over Indonesia in 1949.

Imperialism has not, however, disappeared completely. Malaya, Kenya, Uganda and Guiana are still in the grip of Britain. France, under the leaders hip of Mr. Mendes France, made a magnificent gesture by handing over her enclaves in India to our National Government. He put an end to the colossal drain in men and money in Indo-China and submitted the future of the Frenc power there to the investigation of an International Commission of which India is the leader. But he could not be in the saddle long enough to make a noble gesture in regard to the French territories in North Africa. Portugal is still brandishing her sword over her tiny possessions in India. The notorious *apartheid* policy of Dr. Malan is feeding the flames of racial conflict in South Africa. The impression that we have is that in Europe there is not yet that vivid awareness of the dynamic forces that are pulsating in Asia and Africa. As long as racial arrogance and imperial pride vitiate the atmosphere, so long will the threat to peace and prosperity continue.

At long last, the two dormant giant continents of Asia and Africa are waking up from the slumber of ages. They want to be the captains of their soul and the masters of their fate. In our great Prime Minister we have a sagacious exponent of the new spirit of self-determination. By a few deft strokes of statesmanship he has made the Occident realise that the Orient can no longer be trifled with. The West has felt the impact of his mighty personality through his significant contributions to the problems relating to Indonesia, Korea and Indo-China. But some of the jingoistic papers like the *Daily Telegraph* in the United Kingdom are sneering at Pandit Nehru as the bearer of the *Coloured Man's Burden.* Another jibe is that he is the President Monroe of Asia, calling upon the imperial West to withdraw from its territorial possessions in Asia. But those who scoff now will remain to pray. The 30-nation Afro-Asian conference is big with destiny. It is no rival organisation to the SEATO. The intention of its sponsors is not to create a third bloc or by-pass the United Nations. By launching a new crusade against racialism and colonialism, it will write a bright chapter in the history of human relations.

ECHOES IN *CYMBELINE*

by

M. K. S.

The tragic phase in Shakespeare's dramatic career did not come to an abrupt end. No doubt the last great tragedy Shakespeare wrote was *King Lear*. Only gradually the tragic mood faded off, the artist having acquired a new vision of life meanwhile. Finally he ended up with plays called dramatic romances. Between the tragedies and the romances, there was a period of transition in which plays like *Corialanus*, *Timon of Athens* and *Antony and Cleopatra* were written, in which the sense of tragic loss and frustration gave place to a spirit of reconciliation and moral triumph.

The dramatic romances *Cymbeline*, *The Winter's Tale* and *the Tempest*, coming as they do immediately after the tragedies, contain many tragic features. Yet the romantic elements in them take off the edge of suffering and dispel the tragic gloom so that every of one of the plays ends on a happy note. Taking into consideration *Cymbeline* alone, we find that the Queen meets with mishap and her son loses his head in a fray. And these two deaths occur behind the scenes Perhaps for this reason the play was styled a tragedy in the Folio edition. Yet again the ordeal the heroine passes through while her fidelity is being tested might have led to her death. But this calamity is averted, and all misunderstandings between her and husband cleared up towards the close of the dramatic action. For Shakespeare had fallen into line with his contemporaries and was adopting a new dramatic technique. His romances like those of Beumont and Fletcher were all concerned "with the knitting together of human bonds, the reunion of parted kindred, the forgiveness of enemies, the atonement for wrong not by death but by repentance, the reconciliation of husband with wife, of child with father, of friend with friend".

Whatever the technique and spirit of the romances, we cannot help finding echoes of the tragedies in them. Sometimes they are strongly reminiscent of them in both character and situations. Illustrating from *Cymbeline*, we can say that it recalls to mind the tragedies *Macbeth*, *Othello* and *Lear*. The Queen, for example, is a pale imitation of Lady Macbeth. She is villainous like her but not on the grand scale. King Cymbeline's wife aims at the crown for her son's sake and ultimately for her own sake. In fact she married Cymbeline's royalty and was wife to his place. She hoped to marry Imogen the heiress to Cloten and thereby seat him firmly on the British throne. Failing that she resorts to poisoning. Her end is similar to that of Lady Macbeth, but Shakespeare dismisses her from the stage rather abruptly, which detracts from the importance of her character.

King Cymbeline can be bracketed with the other British King Lear for his ungovernable fury and for his extreme unkindness to his daughter Imogen. He is as irrational as Lear in that he insists on Imogen, who is already wedded, renouncing her marriage tie and becoming the wife of the worthless Cloten. Unlike Lear he repents in the end and is reconciled to his daughter and son-in-law, Posthumus, whom he has banished.

Posthumus in the earlier scenes reminds us of Othello, the moor, in his jealousy and suspicion ; one is matched by the other. Othello succumbs to the villainy of Iago who is a genius; and his consequent actions though repulsive are invested with tragic

grandeur. In fact he strangles Desdemona to death with his own hands. Posthumus behaves ignominously in bidding his servant Pisanio to take the life of Imogen and also send proof of it to him. Really we have no admiration for Posthumus at all. There is however one consolation. Posthumus reminds us in the closing scenes of Prince Hamlet by his irony and reflections on death.

Iachimo as has been said so often is diluted Iago. Nevertheless he has an individuality of his own. He is more refined and cultured than Iago, who is nothing but a fiend in human shape. It is society that makes Iachimo cynical and unscrupulous. There are however fundamental leanings towards goodness and kindness in him. Hence he repents. So he is very different from Iago whose evil genius is as hungry as the sea and will not be satiated. Iago is built truly on the grand scale.

Imogen reminds us at once of Desdemona and Cordelia. She has the independence and pride of both. She marries the man of her heart contray to the wishes of her father. Secondly she has the courage of a Cordelia to tell him that by her marriage she has added lustre to her throne. But she is not meek and yielding like Desdemona. Misfortune serves only to bring out her heroic qualities. She is as brave as Rosalind in donning a man's disguise and as sweet as Viola in the mountain scenes. In fact she combines the charms of several of Shakespeare's heroines. We have to remember that *Cymbeline* was written inimediately after *Antony and Cleopatra*. So Cleopatra also influenced Shakespeare's delineation of Imogen. The bed chamber scene in which the sleeping Imogen exposes the dazzling beauty of her person to the covetous eyes of the voluptous Iachimo is a close parallel to the scene on the river Cydnus with Cleopatra and her train of attendants sailing in a golden barge before the ravished eyes of Antony.

"Money is the most important thing in the world. It represents health, strength, honor, generosity and beauty as conspicuously and undeniably as the want of it represents illness, weakness, disgrace, meanness and ugliness".

—BERNARD SHAW.

HUMAN VALUES IN SHAKESPEARE

by

M. K. S.

If Shakespeare is one of the greatest dramatists of the world, it is because of the human values found in his plays. One of the couplets in Tiruvalluvar's Kural says that human values can be studied and appreciated in close and daily contact with human beings just as literary and cultural values can be best realised and enjoyed in books by studying them through and through. So Shakespeare followed this simple law of life, and lived intimately with his fellow-men and women, sharing their thoughts, hopes and fears, their ambitions, and their aspirations. Hence he was able to gain an insight into the workings of the human mind, which writers rarely achieved. Therefore it is often contended that Shakespeare's delineation of human character in its variety and depth is unsurpassed in the world's literature. As Carlyle, the great English prophet and man of letters, said the personality of a Shakesperian creation—man, woman, or child—is visible to us like the mechanism of a working clock whose dial has been removed. We see the wheels within the wheels, their slow, measured and rhythmic movements; we see also the hands moving inexorably and keeping time; we hear the chiming of the hours.

Shakespeare created characters in his plays essentially and startlingly human, very much like those whom we meet in every day life in the courts, in the colleges, in the councils, in the markets and in the street corners. Bottom, the carpenter of genius, in *A Midsummer Night's Dream,* is a not a rarity in this work-aday world. The rapacity of Shylock, the Jew, in *The Merchant of Venice* is not uncommon in the trading profession. Sometimes we meet an abnormally fat gentleman bursting with merriment and poking fun at all the world, and he is the type Shakespeare has etched in Falstaff in *King Henry IV*. Sometimes we find young men running after rich girls not so much for their beauty as their gold; such are the fortune hunters who belong to the class of Bassanio in *The Merchant of Venice*. There are thinkers and philosophers in life prone to inaction like Hamlet, foolishly jealous husbands like Othello, vain and eccentric parents like Lear, and men of inordinate ambition like Macbeth.

Shakespeare's women also are creatures of this world. We have many amongst us like Juliet, Rosalind, Portia, Viola, Beatrice, Desdemona, Imogen, Perdita and Miranda. Even monstrous creations like Lady Macbeth, Regan and Goneril can be found among our womenfolk. Naturally it has been argued truthfully that no poet or dramatist held up the mirror to life so skilfully as Shakespeare. The master dramatist had even tried his hand at the creation of super-men, for he was, as Carlyle said, a god-man himself. His Julius Caesar, Hamlet and Antony are Supermen indeed.

Shakespeare believed in the presentation of human character in action. And he left it to us to appreciate the human values in such actions. It is thus Shakespeare the dramatist depicted the most endearing and ennobling of human virtues, *forgiveness*, in the action of Posthumus in *Cymbeline*. The hero says to his fallen foe Iachimo.

"Kneel not to me
The power that I have onyou is to spare you
The malice towards you to forgive you: live
And deal with others better".

In fact Shakespeare did not call upon his readers to copy the human vitues he portrayed. He was no teacher of ethics. He did not pose any abstract or abstruse problems in philosophy. Neither did he enjoin us to

renounce the world. To him ripeness was all, and that ripeness could be attained only in this world. The kernel of the master's wisdom may be expressed simply in the words "Accept life as it is, the good and the evil. Live sweetly and honourably, live for others".

It is this wisdom that is enshrined in the plays of Shakespeare. In other words the most clear-sighted and correct appraisal of human values comes only from the master.

For purposes of easy illustration let us consider two plays, *Richard II* and *Cymbeline*. They deal with the lives of two British Kings, who were separated by long stretches of time. One was almost legendary, and the other part and parcel of history and yet not historical. Whatever their historicity, they are in the last analysis human beings. Richard II is not exactly the king of history, yet he is human, fascinatingly human. His personality is colourful, complex and kaleidoscopic. Richard is a king, a ruler, a warrior, and best of all, a poet. He sacrifices his kingship on the altar of the Muse of poetry, and the gods will certainly throw incense upon it. We may be baffled and annoyed by the shifting personality of the king, as though his character is out of focus. Nevertheless Richard finally emerges as a man with a distinct and unforgettable personality, human to the core.

King Cymbeline on the other hand is an aged king. Perhaps he is a dotard for having succumbed to the wiles of his second wife. She twirls him round her thumb as many wives do their husbands in life. The king's majesty is dimmed and his personality dwarfed in the presence of the Queen. He acts unnaturally too. But once the spell cast on him is broken, he is his own self and shines in the imperial splendour of a British monarch.

The Queen in *Cymbeline* is likewise far removed from the Queen in Richard II. The former is a devil incarnate, a glistening snake that kills. The latter is the embodiment of all feminine graces, a devoted and sorrowing wife, whose angelic meekness and self-effacement like Desdemona's proves her own ruin and hastens that of her husband. None knew better than Shakespeare how to focus our attention on human virtues and failings. Introducing Richard's consort in a beautiful garden, the dramatist highlights at once the pathetic sweetness and naive strength in the Queen's character. The garden scene at Langley is the crown of Shakespeare's art.

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"Bad theatres are as mischievous as bad schools or bad churches; for modern civilization is rapidly multiplying the class to which the theatre is both school and church."

—BERNARD SHAW.

A note on the abdication scene in "Richard II"

by

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The abdication scene forms the second half of the Fourth Act of 'Richard II'. This was not included in the two quarto editions of the play which were published during the reign of Queen Elizabeth. There were very good reasons for the omission. The deposition of a monarch was not a safe theme for any writer to touch upon during Elizabeth's reign. The Pope of Rome had declared himself the enemy of the Queen and was using all his influence to bring about her deposition. He had issued a Bull of Excommunication and Deposition against her. By means of another Bull he incited the English people to rebel against their Queen.

Queen Elizabeth had to face trouble at home too. During her reign, Hayward, a historian, published a book on the life and reign of Henry IV. This contained an account of the deposition of Richard II. Elizabeth suspected that Hayward was hinting at what might happen to her. So she sentenced Hayward to a long term of imprisonment. Again, the Earl of Essesx attempted to raise a rebellion in London. He induced the actors of Shakespeare's company to enact the play 'King Richard II' which included the deposition scene. Essex's object was to excite the feelings of the people by representing the abdication of an English sovereign on the stage. This play might have been written by Shakespeare himself as the actors belonging to his company staged it. All this makes it clear why the deposition scene was omitted in the Quartos published during the Queen's life-time.

The abdication scene, however, forms a part of the play as it was originally written. Without it the Fourth Act will be very short and pointless. Moreover, the words spoken by the Abbot of Westminster towards the end of the scene will have no meaning without the abdication. The Abbot says, "A woeful pageant have we here beheld". These words can refer only to tha deposition of Richard and without it they would be meaningless. Again, the style of this part of the scene harmonises with that of the rest of the scene. Thus though this part of the scene was called, "The New Additions" in the third Quarto published in 1608, it is undoubtedly a part of the original play itself.

The Fourth Act of the play falls into four parts: the challenges, the protest of the Bishop of Carlisle against the deposition of Richard, the abdication of Richard and the plot against Bolingbroke. The first part is similar to the opening scene of the play but it shows the contrast between Bolingbroke and Richard. A number of lords accuse Aumerle of having had the chief hand in the death of Gloucester. The Duke of Norfolk is mentioned as a witness of Aumerle's guilt Bolingbroke decrees that no further step shall be taken till the banished Duke is recalled. Even when he learns that Norfolk is dead, he orders that all differences shall "rest under gage" till the day of trial to be fixed by him. Thus the usurper, Bolingbroke, displays kingly qualities which are lacking in Richard.

When Bolingbroke is informed that 'plume-plucked' Richard is ready to surrender the crown, he prepares himself to ascend the Royal throne. At this moment the Bishop of Carlisle lodges a violent protest. He glorifies Richard and says that no subject has the right to sit in judgement upon his king. He prophesies that if Richard is deposed there will be a bloody civil war in the land. Bolingbroke pays no heed to his words. The Bishop

is arrested and placed under the charge of the Abbot of Westminster.

Richard comes before the assembly of the Lords Spiritual, the Lords Temporal and the common people. In eloquent words he accuses the nobles of disloyalty to him. York steps forward and demands the resignation of his state and crown to Bolingbroke. Richard hands over the crown to Bolingbroke. While they hold the crown on either side, Richard playfully compares the crown to a deep well and himself and Bolingbroke to two buckets. The impatient Bolingbroke finally asks him to say whether he is willing to resign the crown. Accordingly Richard indulges in a mock ceremonial. He relinquishes one by one his royal emblems, his estates and revenues and his decrees and statutes. He performs what has been appropriately called an inversion of the coronation ceremony which emphasises the tragedy of Richard's downfall. At this stage Richard is over-powered by a vain curiosity to look at the reflection of his face in a mirror. Immediately a glass is brought to him. Looking at his face in the mirror he finds no deeper winkles or deeper wounds on it. He begins to moralise on the flattering nature of mirrors. Suddenly moved to grief by the fact that he has been out-faced by Bolingbroke, he dashes the mirror on the ground where it lies in a hundred shivers.

Richard seeks permission to be led away and Bolingbroke orders him to taken to the Tower of London. Bolingbroke fixes the day of his own coronation and departs with his nobles. After his departure the Bishop of Carlisle, the Abbot of Westminster and Aumerle, decide to plot against Bolingbroke.

The four parts into which the Fourth Act can be divided have their dramatic significance. The accusation of Aumerle reminds us of Richard's guilt, namely the murder of Gloucester. Therefore Richard's fall can be considered as nemesis overtaking him for his sin. The protest of the Bishop of Carlisle shows that the deposition of Richard is wrong. His prophetic words were fulfilled and there was a bloody civil war in England which lasted many years. His speech would have been very much appreciated by an Elizabeth audience. The abdication of Richard has been considered to be a spectacle of life correcting its own errors. Richard understands that he has been reduced to a state of helpnessness by his own follies. So he surrenders the crown to Bolingbroke though it pains him much to do so. The mirror scene which is a scene within a scene shows up very dramatically the boundless vanity of the king. The conspiracy of the Abbot of Westminster and others shows that there is opposition to Bolingbroke and that his life as king will not be a bed of roses.

Defoe and Swift as Story-writers

by

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In his novel 'Robinson Crusoe' Defoe made use of the true story of Allexander Selkirk who had led a lonely life for a few years on the island of Juan Fernandez. Several other writers had used the same story but none of their attempts was so successful as Defoe's. In fact 'Robinson brusoe' ran into many editions within a short time. Its popularity was so great that Defoe even wrote a sequel to it. Even to-day it retains its popularity and to most readers of English literature Defoe is known only as the author of 'Robinson Crusoe'. Equally popular is Swift's 'Gulliver's Travels'. Swift wrote his novel with the object of satirising the manners, customs and activities of human beings. He was a disappointed man who had lost faith in humanity. He wished to make men and women appear ridiculous by painting an absurd picture of life. But what was meant to be a bitter satire on society has turned out to be the most popular book of adventure for boys.

Defoe and swift possessed the wonderful gift of realistic imagination. The art of story-felling is after all the art of "lying like truth.". A story appears true to life if the author narrates incidents which seem to be taken straight from life. To do this the author must have the power of circumstantial invention. In 'Robinson brusoe' Defoe invents incidents and situations which are quite common but at the same time unexpected. Crusoe, the hero, faces these situations with calmness and courage and the steps taken by him to overcome these difficulties are original though they are quite natural. For instance, Crusoe does not weep over his misfortune when he finds himself all alone on a lonely island. On the other hand, he determines to visit the wreek and bring away from it everything possible so that his life on the island might be somewhat comfortable. Defoe does not attempt to sound the depth of the feelings of his hero, who finds himself in the unusual position of a human being cast ashore on an uninhabited island. On the contrary, Defoe is concerned only with his hero's immediate needs. He describes in a matter-of-fact way the many things that Crusoe rescues from the ship. Still he does not give the story away but brilliantly keeps up the suspense. Swift takes up a rather unusual story but by means of his remarkable power of invention he makes it appear rea, and life-like. He identifies himself with his characters and makes them speak and act in the manner of ordinary human beings. Gulliver's experiences in Bobdingnag are narrated with such consummate skill that readers of the novel, young and old alikel forget for the moment that they are reading a fantastic story. They are absorbed in the interest of the story in which the hero meets with many strange experiences. Swift too keeps up the interest of his story by means of his realistic imagination.

One other common gift that Defoe and Swift possess is the mastery of detail. Defoe tells us for for instance what articles Crusoe brought away from the ship. He even informs us how many barrels of gun-powder, guns and pistols, razors, nails and forks Crusoe brought back safely to the shore. Further he gives us many more details which make his story realistic. On his return ashore after his second visit to the ship, Crusoe sees a wild cat sitting nonchalantly at a distance. The cat noticing Cursoe eating a biscuit looks at him as if it wants some to eat. Crusoe

throws it a piece. After eating it, the cat looks at Crusoe as if it wants some more, But Crusoe says that he cannot afford to give any more and the cat walks off disappointed. Details such as this give credit to the whole narrative. Such details are found even in 'Gulliver's Travels'. Gulliver meets with many accidents in Brobdingnag owing to his extreme smallness in size. For instance, once a dog carries him in its mouth to its master. The dog has been so well trained that Gulliver is not hurt in the least. Even his clothes are not torn. Such details make the readers believe for the moment that they are reading a true account of a person's unusual experiences in a strange land.

There is, however, one difference between Defoe and Swift as story-writers. Defoe narrates a story chiefly for the purpose of amusing his readers. He is interested in his novel only as a medium for narrating the experiences of a person who finds himself in strange circumstances. Swift, on the other hand, writes his novel because he wishes to lay bare the vanity and folly of human beings. Consequently there is an intensity of feeling in 'Gulliver's Travels' which is not found in 'Robinson brusoe'. Swift moreover indulges in bitter irony, and merciless scorn in his novel, for he hates and detests the animal called man. 'Robinson brusoe' is free from such unpleasant features.

Shakespeare's Idea of Kingship in Richard II and in the other English history plays

by

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In Shakespeare's English history plays from "Richard the second" to "Henry the eighth" one aspect of kingship is given prominence—"the irony of kingship". Average human beings are made to play the part of kings. Their weaknesses and failures are what we find in ordinary lives but heightened and rendered tragic by virtue of their happening in the lives of kings. Shakespeare does not attempt to portray a great character like Julius Caesar or Macbeth in these plays. This central motive gives unity when we take together these plays covering the colourful panorama of two centuries before Queen Elizabeth.

Beginning with King John we find that he is by no means a great king. Weak, foolish and impious he meets with a sudden and tragic end. In Richard II Shakespeare has perhaps the best example of the irony of kingship. Moments of stress hardly elevate them to heroic stature but on the other hand reduce them to the level of ordinary human nature. Richard's remark "my large kingdom for a little grave" is significant. Henry IV inspite of his practical nature and high ambition finds kingship full of care and longs for the peaceful sleep of the toiler. Even Henry V Shakespeare's greatest English king says that the king is but a man and that all his senses have but human conditions. Richard III feels the needs of an ordinary man when he exclaims that he would exchange his kingdom for a horse.

One remarkable quality distinguishes Shakespeare's English Kings. They are an "eloquent company", and Richard II is the most poetic of them all. Richard essentially is a poet who looks at everything with the eyes of a poet. His fancy colours every situation with the charm that is exquisitely poetic. In moments of distress he escapes from the world of reality to a world of his own.

Richard is different in another respect as well. Shakespeare makes him have complete faith in the divine right of kings. Nothing can remove the balm from an anointed king. Worldly men cannot depose the deputy elected by the Lord. The Bishop of Carlisle remarks that Richard is :

"The figure of God's majesty, His captain, steward, deputy elect, Anointed, crowned...".

Richard feels that his betrayal by his followers is like the betrayal of christ by Judas. It is interesting to note that it is the king himself who feels more of the influence of the theory of divine right than the others.

In ordinary life Richard will not be quite an extraordinary character. He is hardly the man who can shoulder the responsibilities of kingship. As king he finds himself completely incompetent and his fall becomes tragic. It is the tragedy of a man incapable of action being called upon to act and he fails miserably. He is the tragic symbol of the transcience of worldly fortune.

> "A brittle glory shineth in this face ;
> As brittle as the glory is the face ;"

From the beginning Shakespeare reveals the qualities in Richard which make him unfit as king. In the opening scene he is shown to be incapable of dealing with the situation arising out of the quarrel betwcen Bolingbroke and Mowbray. Quite gloriously he remarks "We are not born to sue, but to

command". But he does not succeed in imposing his will upon the high-stomached lords. In the third scene we are introduced to the royal lists at coventry. It is full of colour and pageantry. Richard has decided to banish both the dukes. The political wisdom of this decision is questionable. At any rate, by banishing Mowbray who is a faithful subject to the last it is made easier for Bolingbroke to overthrow the king. Richard, by no means lacks in intelligence. He perceives the unsleeping treachery in Bolingbroke as is clear when he asks both the dukes to swear that they will not conspire against the King. Richard knows that Bolingbroke can be a dangerous enemy. But banishing him does not solve the problem as he understands it later to his bitter cost.

In Act II, in the famous death-bed scene of Gaunt, the most unenviable aspect of Richard's character is revealed. He has neither respect nor charity for the new inspired proplet. To him Gaunt is a lunatic, lean-witted fool. Richard seems totally unworthy when he reacts so inhumanly to the sublime patriotic utterances of his uncle. In so much as Gaunt's end is glorified we are made to forfeit our sympathy for Richard. We feel certain that "his rash, fierce blaze of riot cannot last". His treatment of Gaunt, it is clear, is one of the important causes of his fall. Richard decides to confiscate the property of Gaunt. He will not listen to the advice of york. He replies bluntly

"Think what you will, wes eize into our hands
His plate, his goods, his money and his lands"

Richard plans to go to Ireland and makes york, who has warned the king of dangerous consequences, as his regent. His taking over of the property of Gaunt disturbs the feudalistic set-up and creates a sense of insecurity in the minds of the Lords of Ross, Willoughby and Northnmberland. They look up to Bolingbroke for security, who they know has come to Ravenspurgh furnished by the Duke of Britaine with eight tall ships and three thousand soldiers. They meet Bolingbroke who lavishes his love on them and promises to reward them when his fortune is ripe.

York as the regent meets the rebel lords. He has not the resolution and the resources to fight. Bolingbroke tells York that he has come only to claims his own. York decides to be neutral. He agrees to go to Bristol, and countenances Bolingbroke condemning to death Wiltshire, Bushy and Green, the caterpillars of the Commonwealth. Bolingbroke has actually assumed the authority of king. He is the crafty, ambitious politician who would be only too willing to play the role which fortune has conspired to thrust into his hands.

Richard is back at Wales. The political situation is such that he is required to act immediately and with resolution. But he has hardly the mind or the will to act. On the other hand he becomes highly lyrical and weeps for joy and salutes the earth which he says is wounded by the horses' hoofs of the rebels. He even pleads to the earth to be on his side because she will accept only Richard, gods deputy, as her master. How vain is all this. The king's followers watch him helplessly. Carlisle points out the need for action. But Richard finds refuge and security in his sense of divine right. No worldly man can depose him.

Unhappy news pours in one after another. The Welsh army has dispersed. The English people are up in arms against the king. His favourites are executed. York has gone over to his enemy's camp. Richard is overwhelmed with sorrow, and that makes him more poetic. A thousand fancies throng his mind. His grief inspires him to supremely poetic outbursts. He sees before him sorrow, defeat and death. He refueses to make an effort to overcome his enemy. He orders his army to be disbanded and takes shelter in Flint Castle.

Bolingbroke sends North umberland to the king with the message that he has come back only to claim his own but at the same time

he shows his strength by parading his army. Richard agrees to meet all the fair demands of Bolingbrokes. Richard's pride is wounded when he is thus made to agree to the demands of Bolingbroke who after all is an exile and a traitor. When Northumberland comes back, he is plunged in deep sorrow and speaks in despair.

"What must the king do now?
must he submit?
The king shall do it: must he be deposed?
The king shall be contended."

He says that he will exchange his large kingdom for a little obscure grave, The sense of defeat looms large before his eyes when he asks Northumberland.

"What says king Bolingbroke?"

Richard meets Bolingbroke who indulges in the outward shows of submission and respect. But Richard is unable to play the part of King. He says that he will surrender everything and agrees to go to London.

Act IV takes us to Westminster Hall where Richards' abdication has been arranged. Even though Bolingbroke has been acting like the King he has so far not made any explicit claim to the throne. York announces that Richard is willing to adopt Bolingbroke as his heir. Bolingbroke remarks.

"In God's name, I'll ascend the regal throne".

Richard is brought there to show that he is not taking the kingdom by force. He is also asked to read the documents containing his misdeeds. Richard says that he will himself wash away the balm with his tears. Richard is unable to read

"Mine eyes are full of tears, I cannot see"

He asks for a mirror to see how sorrow has changed him. He indulges in self-pity. He is overpowered with grief when he dashes the mirror to the ground. He asks for permission to go and is led to the Tower. In this scene which is highly dramatic and poetic all our sympathies are with Richard. We feel sorry for him.

Act V takes us to a street in London. Richard is being led to the Tower when he is intercepted by the Queen. Richards' death seems to be near. He is absorbed in himself and in his tragic fall. Northumberland arrives and tells that Richard is to be taken to Pomfret. People ridicule him and throw dust upon his sacred head.

In the prison at Pomfret Richard plays his last part. He thinks of the past and understands the cause of his fall.

"I wasted time, and now time doth waste me;"

Richard is served with poisoned food He asks the keeper to taste it which he refuses. Richard strikes him. Exton enters to murder Richard. During these last moments of his life he acts like a hero. He strikes down two of the seevants when he is killed by Exton. It is a heroic death, an end fit for a king. He dies, a King. "Richard II is the story of a sensitive, headstrong, clever, foolish man, graceless in prosperity, in calamity gracious."

Richard, like Shakespeare's other English Kings has nothing supremely heroic about him. The English Kings of Shakespeare are by no means extraordinarily heroic men, nor are they meant to be so.

ஆய் அண்டிரன்

by

VIDWAN M. RAJAMANIKAM, M.A.

பாரதப் படைகட்குப் பெருஞ்சோறளித்த உதியஞ்சேரலாதனைப் "பொற்கோட்டிமயமும் பொதியமும் போன்று நிலீயர்" என வாழ்த்தினர் புலவர் முடிநாகராயர். பாரதகாலம் இற்றைக்கு ஐயாயிரம் ஆண்டுகட்கு முந்தியதென்பர். அக்காலத்திலேயே பழமைக்கும் பெருமைக்கும் எடுத்துக்காட்டாய் இலங்கியது பொதியமலை. இதனைப் "பொதியில்" என்றும் "தென்னம் பொருப்பு" என்றும் சங்கநூல்கள் அழைக்கும். பாண்டியநாட்டரசனும் தென்னவர்கோமான் எனப் பெயர் பெற்றிருந்தான். பாண்டியர் என்ற பெயர் பிற்காலத்தேதான் அவர்களைக் குறிக்க எழுந்தது. தமிழைத் தோற்றுவித்தவர் என்றும் தமிழுக்கு முதன்முதலாக இலக்கணம் வகுத்துத் தந்தவர் என்றும் பாராட்டப்படுகின்ற அகத்தியரை அன்று தமிழ்நாடு அறியாது. பொதியமலையும் அன்று அவருடைய இருப்பிடமாக இருந்ததில்லை. பொதியமலையின் பெருமையைப் பேச நேர்ந்த பொழுதெல்லாம் புலவர் மோசியார் "கழல்தொடி ஆய் மழைதவழ் பொதியில்" என்றும் "மழைக்கணஞ் சேக்கும் மாமலை" என்றும் குறித்துச் சென்றனரேயன்றி "குறுமுனி வாழும் பொதியில்;' என்றுயாண்டும் குறித்தாரிலர். மோசியார் வாழ்ந்த நாளிலோ அதற்குமுன்போ அகத்தியர் பொதியமலையில் வாழ்ந்திருப்பாராயின் அதனை மோசியார் குறியாது போயிராரன்றே!

மேலும் மோசியார் ஆய்குடியின் பெருமையைப் பேசும்பொழுதும் உலகு தலைகீழாகாது சமநிலையில் நிற்கும் வகையில் இமயத்தை யொப்பத் தெற்கே ஆய்குடியுளது என்னும் பொருள்பட "வடதிசையதுவே வான்றோய் இமயம் தென்திசை யாய்குடி யின்றாயிற் பிறழ்வதுமன்னோ இம்மலர்தலையுலகே" என்று குறிப்பிடுகின்றாரேயன்றி அகத்தியர் இருந்ததாகக் குறிப்பிடவில்லை. ஆனால் இறைவன் திருமணத்தின்போது மக்கட்டொகைமிகுதியால் வடதிசை தாழ்ந்து தென்திசை உயர்ந்தது; அதனைச் சமநிலைப் படுத்தவே அகத்தியர் தென்னாடு போந்தார் என்றெல்லாம் பேசப்படுகின்றது. அகத்தியர் வருகைக்குமுன்பே ஆய்குடி அழிந்ததுபோலும்! அவ்வாறானால் அகத்தியர் வந்த காலம் யாது? தொல்காப்பியர்க்கு ஆசிரியர் அகத்தியரே என்பது உண்மைகொல்! நல்ல கதை! மேலும் அகத்தியரைப்பற்றிய குறிப்பு யாதொன்றும் சங்க நூல்களிலே காணக் கிடையாமையும் இங்கு நினைவு கூர்தற்குரியதாம்.

இப் பொதியமலையை யடுத்தமைந்திருந்த ஊர் ஆய்குடியாகும். இதனைத் தொன்றுதொட்டு உழுவித்துண்ணும் வேளாளர் வகையினரான வேள் என்போர் ஆண்டுவந்தனர். இவர் பாண்டிய நாட்டின் குறுநில மன்னராய் மன்னர்க்கு மகட் கொடையுரிமையுடையோராய் வாழ்ந்தோராவர். வேள்வியினின்றும் தோன்றியவர்களின் வழித்தோன்றல்களாய் வேளிர் என்னும் பெயருடன் ஆண்ட குறுநில மன்னரின் இவர் வேறாவர். ஆய்குடியில்வாழ்ந்த குறுநில மன்னர் அனைவோரும் தென்னவர்க்குத் திறை தரும் பெருமையுடையோராகவே வாழ்ந்தனர். இக்குடியிற்றோன்றிய மாவேளே கடையெழுவள்ளல்களுள் ஒருவனாகும். இவனது இயற்பெயர் அண்டிரன் என்பதாம். இவனை ஆய் என்றும் ஆய் அண்டிரன் என்றும் புலவர் அழைப்பாராயினர். சான்றோர் சென்ற நெறி சென்ற இவனுடைய கொடைத்திறங்குறித்து மோசியார் பல படப் பாராட்டியிருக்கின்றார். அவையனைத்தும் அறிந்து இன்புறுதற்குரியனவாம்.

ஆய் குறுநில மன்னர் குலத்திற் பிறந்தானெனினும் மன்னனாய்த் தென்னாட்டை (பாண்டிய நாட்டை யாண்டுவந்தான் என்றறியக்கிடக்கின்றது.

புலவர் மோசியாரின் பாடல்கள் இதற்குச் சான்றுகளாக நிற்கின்றன. ஆய் ஆட்சி புரிந்தகாலத்தில் பாண்டிய நாட்டையாண்ட மன்னன் யார் என்றறியக் கூடவில்லை. ஆனல் ஆய் அண்டிரனே பாண்டிய நாடு முழுமைக்கும் அரசனுய்த்திகழ்ந்தான் என்று ஆராய்ந்தறியச் சான்றுகள் கிடைக்கின்றன. பாண்டிய நாட்டு மன்னன் யாது காரணத்தாலோ அழிந்துபட்டிருக்கவேண்டும். அவற்குப் பின்னோர்யாரும் ஆட்சிபுரியும் ஆற்றல் அற்றவர்களாகவே அயலிலிருந்த நாட்டார் பாண்டிய நாட்டைக் கைக்கொள்ளப் பெரிதும் முயன்றனர். அவர்களுள் கொங்கர் கோனும் ஒருவன். அற்றம் நோக்கிப் புகுந்தான் பாண்டிய நாட்டுள் பெரும்படையுடன். அரசின்றி அல்லலுறும் பாண்டியநாட்டு மக்களின் துன்பத்தைத் துடைக்கத் துணிந்தெழுந்தான் அதனையறிந்த ஆய். நாட்டைக் காப்பாற்றும் பொறுப்பைத் தலைமேற்கொண்டு வீறு கொண்டெழுந்தான் அண்டிரன். படைகள் திரண்டெழுந்தன. கொங்கர்கோனுடன் பெரும்போர் நடந்தது. இறுதியில் கொங்கர்கோன் படைகள் கைகளிலுள்ள வேல்முதலிய கருவிகளை விட்டோடிப் பிழைக்கத் தலைப்பட்டன. வெற்றி பெற்று வீர முரசுடன் திருப்பினன் மாவேள் ஆய். இதனை மோசியார் நீ அளித்த

அண்ணல் யானை யெண்ணில் கொங்கர்க்
குடகடலோட்டிய ஞான்றைத்
தலைப் பெயர்த்திட்ட வேலினும் பலவே

என்று குறிப்பிடுகின்றார். இது பாண்டிய நாட்டைக் கொங்கர் கைப்புகாதிருக்க ஆய் அண்டிரன் தனித்துச் செய்த பெரும் போராகும்.

மோசியார் பாண்டிய நாட்டவர்; பிறந்து மொழிபயின்றதெல்லாம் பாண்டிய நாட்டிலேதான், இவர் பரிசில் பெறப் புறப்பட்டார். பாண்டியனையன்றோ முதலில் சென்று பாடிப் பரிசில் பெற்றிருக்கவேண்டும்! பாண்டியன் தான் அன்று இல்லையே! ஆய் அண்டிரனைப் பற்றிக் கேள்விப்பட்டிருக்க வேண்டும். இவர் பெரும் புலவராதலின் பேரரசர்களைப்பாடிப் பரிசில் பெறவேண்டும் என்று கருதினர்போலும்! கருவூர் சென்று முடித்தலைக்கோப் பெருநற்கிள்ளியைப் பாடினர். கிள்ளியும் புலவரின் புலமையறிந்து போற்றினன். கிள்ளியைவிட்டுப் பிரிய மனமில்லாத புலவர் பலவாண்டுகள் உறையூரிலேயே வாழ்ந்து கிள்ளியின் வீரம் கொடை ஆகியவற்றைச் சிறப்பித்துப் பாடிவந்தார். பின்னர் கிள்ளியின்றும் பிரியாவிடை பெற்றுப் புலவர் சேர நாடடைந்து அந்துவஞ் சேரலைக் கண்டு பாடினர். ஆண்டுச் சிலவாண்டுகள் உறைந்து பின்னர் புலவர் தன்னுடு திரும்பினர். ஆய் அண்டிரனின் கொடை வீரம் ஆகிய சிறப்புக்களைக் கேள்வியுற்றார். தான் கண்ட அரசர்களினும் ஆய் பன்மடங்கு சிறப்புற்று விளங்கியதையறிந்து அவனைக்காணும் அவா மீதூரப்பெற்றுப் புலவர் ஆய்குடி சென்றார். ஆயை அண்டிரனை நேரிற் கண்ட புலவர் "முன்னுள்ளுவோனைப் பின்னுள்ளினேனே" என்று தன்னை நொந்து கொண்டார். வேறு அரசர் யாரும் அன்று பாண்டிய நாட்டில் இல்லை யென்பதையும் ஆயே அரசன் திறத்தில் நின்று நாட்டை யாண்டு வந்தானென்பதையும் இதனல் உய்த்துணரலாமன்றே.

குறுநில மன்னர்க்குத் தனியாக மாலை, கொடிமுதலியன பண்டைநாளில் இருந்ததாக அறியமுடியவில்லை. ஆனல் ஆய் தனக்கென்றெரு மாலை பெற்றிருந்தான் என்று குறிப்பிடுகின்றார் மோசியார்.

"வழைப் பூங்கண்ணி வாய்வாள் அண்டிரன்"

சுரபுன்னைப் பூமாலையை ஆய் பெற்றிருந்தனனவே தனிக் கொடியும் அவன் பெற்றிருந்தானென்றறியலாம். எனவே அரசர்க்குரிய அங்கங்களனைத்தையும் ஆய் பெற்று ஆட்சி புரிந்தான் என்று கோடல் பொருத்தமாம்.

ஆகவே மாவேள் ஆய் தென்னுடு ஆண்ட மன்னர் வரிசையிலே வைத்து எண்ணத்தக்கவன் என்பது இதுகாறும் கூறியவாற்ருல் தேற்றமாம்.

திருத்தக்க தேவர்

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வான்தோய் இமயத்தை வரம்பாகவுடைய வளநாட்டைக் குன்றாச் சீர்த்திக் குப்த மன்னர்கள் அரசோச்சிய நாளில் அவர்தம் அவைக்கண் பல்கலைத் துறைபோய தொல்கேள்வி நல்லாசிரியர் பலர் விளங்கினார்கள். அவர்கள் யாத்த நூல்களனைத்தும் அவர்தம் நுண்மாண் நுழைபுலனை அறுதியிட்டுக் காட்டுதற்கு ஏற்றவுரைகல்லாயுள. இப்புலவர் குழுவினுள் சைனப் பெருமக்கள் சீலமும் செம்மாந்த வுள்ளமுஞ் சீரிய புலமையுஞ் சான்றிருந்தனர். இவர் தாமொருகால் அனலோம்பும் அந்தணரோடு மாறுபட்டுத் தென்னாடு புகுந்து தமிழகமெங்கும் பரவித் தங்குவாராயினார். அவர்கள் தமிழக மக்களின் வாழ்வியலை நன்குணர்ந்து அவரோடு நெருங்கிய கேண்மைகொண்டு செந்தமிழ்ப்பயிரைச் செவ்வனம் வளர்க்க முயன்றனர். அம்முயற்சியில் தத்தஞ்சமயக் கொள்கைகளையெல்லாந் தமிழ் மக்கள் இடையே பரப்பினர். மேலும், அச்செயல் மாட்சியுறுதற்கு ஒல்காப் பெரும்புகழ் தொல்காப்பிய முதலாகிய தொன்னூல்களை நன்கு பயின்று, புதிய புதிய துறைகளை வகுத்துப் பல் நூல்களை யியற்றினர். இதனால், தீந்தமிழ்ப் பயிர் செழித்து வளர்ந்தது. இப்புலவர்கள் வடநூற்கடலையும் நிலை கண்டுணர்ந்தவராதலின், அம்மொழியிலுள்ள விழுமிய கருத்துக்களையும் தாம்யாத்த நூல்களில் புகுத்தினர். காலவகையை நோக்கி யிவர்கள் கவினுறத் தோற்றிய நூல்கள் தமிழ் மக்கள் உள்ளத்தைக் கவர்ந்தன. இதனால் சைனப் புலவர்கள் பெருமகிழ்ச்சி கொண்டு தத்தம் புலமைத்திறத்தை நிறுத்துக்காட்டும் அரும்பெருங் காவியங்கள் பலவற்றைப் படைத்தனர். இந்நூல்கள் இலக்கண நேர்மையும், சொல் பொருளணிவகை வனப்பும், அறிவு நூல் கருத்துக்களும், இலக்கியச் சுவையும், கற்பனைத்திறமும், புதுமைப் பொலிவும், பழமையழகும் உடையனவாயிருந்தமையின், இவை காலக்கோளால் அழியாது எஞ்சி நின்று இந்நாளளவும் நிலவுவவாயின. இவ்வாறு நிலவுகின்ற நூல்கள் பலவற்றினும் பத்தாம் நூற்றாண்டிற்றோன்றிய சீவகசிந்தாமணியே தலைசிறந்து விளங்குகின்றது. இந்நூலை யாத்த புலவர் பெருமான் சோழர்மரபில் வந்தவராதலின், இந்நூலில் உலகியல் மரபுகள் இடம் நோக்கியமைக்கப்பெற்றிருக்கின்றன. மேலும், இவர் இளமைக் காலந்தொட்டு உலகவின்பங்களைப் பற்றற வுவர்த்துத் துறவறத்தில் நின்று புலனழுக்கற்ற புலவரேறு ஆதலின் இவர்தம் முள்ளத்தில் செந்தமிழணங்கு உண்மைத் தோற்றத்துடன் களிநடம் புரிந்தாள். மக்கள் உள்ளுவனவற்றையெல்லாம் ஓர்ந்து உரைக்கும் பெற்றிமையும் இவர்க்கு இயல்பாயமைந்தது. தண்டாத்தவவொழுக்கத்தால் உள்ளதனையுள்ளவாறுணரும் புலமையும் இவருக்கு எளிதில் கைவந்தது. அன்றியும், சங்கத்துச் சான்றோர்கள் வெள்கி மனம் மாழ்குமாறு இந்நூலைச்செய்யக் கருத்துக் கொண்டவராதலின், எல்லா நூனயங்களும் இந்நூலகத்தே தோய்ந்து கிடக்கின்றன. இந்நூலை வெல்லுதற்கு வெளிவந்த நூல்களெல்லாம் இதனொளியைப் பெருக்கி வளஞ்செய்யவே வாய்த்தனவன்றி யிதனையழிக்கும் வன்மை இறையும் பெற்றில. இந்நூல் சமணகாவியமெனக் கூறப்படுமாயினும், மக்களின் பகுத்தறிவை வளர்ப்பதையே தனது நோக்கமாகக் கொண்டிருத்தலின், அறத்தின் அடிப்படைமே லெழுப்பப்பட்ட அரிய அறிவாலயமாகக் கொள்ளுதல் பொருந்தும். இக்காவியத்தில் அரிய தொடர்களும் கருத்துக்களும் பொன்போலப் பொதிந்து வைக்கப்பட்டிருத்தலின், இது கற்பவருக்கு இலக்கிய

நினைவுகளை வளம்படவுணர்த்திப் பேரின்பம் பயக்கின்றது. இந்நூல் வாயிலாகத் தமிழ்ச் செய்யுளில் புதியதொரு சந்த நயத்தையும் செய்யுள் வனப்பையும் தேவர் வளர்த்தார். இவர் யாத்த புதுவிருத்தங்களில் இசையோடுசேர்ந்து இழுமெனவோடுமின்பங் காணப்படுதலின், இது செந்தமிழ்ப் பைங்கூழை வளர்க்கவந்த பருவக்கொண்மூப்போலும் பயன்பாடுடையதாகும். இன்று கம்பர் கவிதையின் இன்பத்தில் திளைத்துத் தேக்கெறியும் அறிஞரனைவரும் அப்புலவரை யவ்வுச்சநிலையில் ஏற்றிவைத்தது விருத்தயாப்பின் துறைகளுக்கு அடிகோலிவைத்த அடிகளது அமுத வாக்கேயாமென்றே அறிவர்.

தொல்காப்பியர் தெரித்தோதியவனப்புக்களெல்லாம் கடைச்சங்கக் காலத்தினிறுதியில் மங்குவவாயின. இதனையுணர்ந்து மனமுருகிய தேவர் தம்மதியைத் தொல்காப்பியத்தில் துலக்கித் திருக்குறளில் தீட்டிச் சங்க நூல்களில் பாரித்து வனப்புக் கலைக்குரிய கவினையெல்லாம் கருத்துற யாப்புப் பெட்டகங்களில் நிறைத்துத் தமிழணங்கை நவநவமாகப் புனைந்துகாட்டினர். மேலும், அறத்தினெறியில் வாழ்வு நடத்தி அறிவனவறிந்து, கேட்பனகேட்டு, தெளிவன தெளிந்து, தெளிந்தவாறு நின்றொழுகி இருள்சேரிருவினையொப்பு வந்து, முற்றத் துறந்து, பேரின்பம்பெறும் ஒப்புயர்வில்லாத் திப்பியவரலாற்றைக் கூறி, இத்தமிழுலகை வாழ்வித்த பெருமை திருத்தகு தேவர்க்கே முதலில் எய்திற்று. இவர், சொல்வளத்தில் கந்தபுராணக் கச்சியப்பரையும், பொருட்டிறத்தினும் மரபறிந்துரைத்தலினும் சேக்கிழாரையும், தீந்தமிழொழுக்கில் பரஞ்சோதியாரையும், கருத்துச் செறிவில் தணிகைக் கச்சியப்பரையும், எஞ்சாதுரைத்தலில் சிவஞான யோகிகளையும், உள்ளுறையில் சங்கத்துச் சான்றோர்களையும், கவிவோவியத்தில் கம்பரையும், வருணனையில் கொங்குவேளையும், உளங்கூரவைப்பதில் இளங்கோவையும் 'சொன்னயத்தில் சாத்தனாரையும், வாய்மையில் வள்ளுவரையும், காவியக்சுவையில் காளிதாசரையும், கதைத் தொகுப்பில் தண்டியையையுமே யொப்பாவர். ஆகவே, இருமொழி நூல்பரவையில் திளைத்தும் தீராத அறிவுவேட்கை சீவகசிந்தாமணி நூல் பயிற்சியினாலேயே தீர்வதாகுமென்று அறிஞரெல்லா முரைப்பாராயினர்.

எனவே, முன்னுள்ள நூல்களின் விளைவாய்ப், பின்னெழுந்த நூல்களுக்கெல்லாங் கருவாய்ச் சீவகசிந்தாமணியுள்ளதென்றுரைத்தல் மிகையாகாது. இந்நூலை யாத்த பெருமானது புலமைநலம் புலவரெல்லாம் உச்சிமேற் கொள்ளும் நச்சினார்க்கினியர் முதலிய பெருந்தகையோர்களுக்கே புலனாகுவதன்றி யெமக்கு எட்டுணையேனும் உணரக்கிடக்குமோ!

"உள்ளுவ தெல்லாம் உயர்வுள்ளல் மற்றது
தள்ளினும் தள்ளாமை நீர்த்து"

நன்மக்கள் யாவர்?

by

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மெய்வாய் கண் மூக்குச் செவி கை கால் தோள் தலை முதலிய வுறுப்புக்களின் சேர்க்கையாகிய பிண்டமே யாக்கை யெனப்படும். இவ்யாக்கையானது உண்டி யுறக்கம் இயக்கம் முதலாகிய பலநிலைகளையும், களித்தல் கலுழ்தல் முதலாகிய செயல்களையும், தெருளல் மருளல் முதலாகிய பண்புகளையும் மேற்கொள்ளுதற்கு நிலைக்களமாகவுள்ளது. இதன்கண் மண்முதலாகிய புறநிலை யுறுப்புக்களும், மன முதலாகிய வகநிலை யுறுப்புக்களும் அமைந்துள. இவையிருத்தற்கு இடங்களும் இயங்குதற்கு நிலைகளும், இயற்றவும் இயற்றுவிக்கவும் வேண்டிய முதல், துணைக்கருவிக் கூட்டங்களும் உள. இக்கருவிகள் அனைத்தும் அறிவிலவாய், தம்மிச்சை வழி செல்லுதற்கு இயலாவாம். எனவே, இவற்றை யியக்கி வினை, பண்புகளாகிய திறங்கள் விளங்கப் புலப்படுத்துமோர் பொருள் இவையிற்றிற்கு வேறாய், அறிவுடையதாய், தன்னியல்பினியங்குவதாய், கருவிகளோடு கலந்துநிற்கும் பெற்றியதாய், உருவிலதாய், மிக நுண்ணிய வடிவிற்றாய், எங்கும் விரிந்துவிளங்கவற்றாய், சார்ந்ததன் வண்ணமாந்தன்மைத்தாய் உயிர்ப்புக்கு மூலமாய், உயிரென்னும் பெயர்த்தாய் இவ்யாக்கைக்கண் உண்டாகி விளங்குகின்றது.

இவ்யாக்கைகள் பாரினில் வேர்வையில் பையினில் முட்டையிலிருந்தும் தோன்றுவவாதலின், இவற்றிற்கு வாய்த்த வுறுப்புக்களும் அவற்றினமைப்பு முறைமையும், வினைத்திறங்களும், உணர்ச்சி வகைகளும், தோற்றக்கால, இட வேற்றுமையால் பலவேறு வகையினவாய் விளங்குகின்றன. இவ்வேற்றுமையான் உண்டாகும் உணர்ச்சி நிலைகளை நோக்கியே சான்றோர்களெல்லாம், ஓரறிவுயிர் முதலாக ஐந்தறிவுயிரிறுதியாக வைம்பிரிவினுள் உயிரினங்களை யெல்லாம் வைத்தோதுவாராயினர்.

இதனால், தோற்றமுற்றவெல்லா மூலப்பொருள்களும் எல்லா வுடற்கண்ணு மொருங்கே யமைதலினருமையும், அவ்வாறமைந்தனதாமும் அவ்வமைப்பு முறைமையில் செவ்வியதோர் நிலை யெய்துதலினருமையும், அத்தன்மை யுற்றனவேனும் மழுக்கம் மயக்கமுதலாகிய துரிசுகள் நீங்கிய இயல்பின் விளங்குமருமையும் புண்ணியத்தின் பாலதாகுமன்றே! இம்மூலப் பொருள்களனைத்தும் குறைவறக் கூடி, முறைமையினின்று, தன்மையில் முற்றி, தகுதியினொழுகி, யுண்மை யுணர்வினைப் பெருக்கி, யுலவா நெறியினிற்றற்கேற்ற பெற்றியினமைந்தது மக்கள் யாக்கையேயாகும். இதன் கண்ணுறையுமுயிர்தானும் அக்கருவிகளோடு கூடி நின்று நல்லதனலனும், தீயதின் றீமையும் ஓர்ந்து, உணர்வு வாய்ந்து, மீண்டு மீண்டும் யாக்கையினுட்புக்கு இன்பத்துன்ப நுகர்ச்சிகளைப்பெற்று அலமரும் நிலை நீங்கி, யாண்டும் நிறைவாய், என்றும் நிலைபேறாய் விளங்குமோர் தன்மையை யடைய வல்லாகும். இத்தகைய யாக்கையை யடைததாலும், அதன்கண் நல்லுயிரொன்று புணர்ந்து நிற்கப்பெறுதலும் மிகவரிதாதலின், அரிதரிது மானுடராய்ப் பிறத்தலரிதென்று சான்றோர்களெல்லாம் வாய்ப்பறையார்ப்பாராயினர்.

இனி, இம்மக்கள் யாக்கையை யெய்தினோரெல்லாம் தாம்பெற்ற வுடல்களையும் அவற்றின்கண் வாய்ந்த கருவிகளையும் ஓம்பி உற்றவிடங்களில் உறைந்து, அவ்விடத்துப் பொருள்களை நுகர்ந்து இயற்கை நெறியோடொத்து வாழற்பாலராவரன்றே! இந்நிலைமைக்கண் அவர்தம் சார்பு அகச்சார்பு, புறச்சார்புஎன விருவகைப்படும். புறச்சார்பு பிறர்க்கு நன்மை நாடலாம். அகச்சார்பு தன்னுயிர்க்கு ஆக்கம் நாடலாம். பிறர்க்கு நன்மையாவது உற்றநோய் நோன்று உயிர்க்குறுகண் செய்யாமையாம். தனக்காக்கமாவது தன்னுயிர் தானறப்

பெறுதலாம். இவ்விரண்டும் புறங்கையுமங்கையும்போலப் பிரிவற விளங்குந் தன்மையவாம். இவற்றின் விளைவே அந்தமில் வீட்டின்பமாகும். இதுநோக்கியே சான்றோர்களெல்லாம் தந்நலத்தையும் பிறர் நலத்தையுமொப்ப நாடுந்தகவுடையவராய் வாழ்ந்ததோடன்றி "யான் பெற்ற வின்பம் பெறுக விவ்வையகம்" எனறும் விழைவாராயினர். எனவே, இவர் ஒழுகியாங்கொழுகி, தனக்கும் பிறர்க்கும் நன்மை நாடுவோனே **நன்மகன்** ஆவன்.

இவன் தன்னுயிர் தானறப் பெற்றுக்கொண்டு மன்னுயிர்களின் நல்வாழ்வுக்காகவே தனது யாக்கையைத் தாங்காநிற்பன். இவன் தன்னலமென்னும் மண்ணை மிதித்தூன்றிப் பரநலமென்னும் வழியிலியங்குவன். மெய்ம்மையே இவனுககுற்றவுடலாக, அதன்மேல் தூய்மையெனனுந் தூசுடுத்து, வாய்மையென்னுங் கஞ்சுகத்தைத்தாங்குவன். இவன் உலகநடையும் வேதநடையுமாகிய நடையொதுககி, பழமையின் பயனும் புதுமையின் நலனுமாகய அடிபடுத்து, வேளாண்மையும் தாளாண்மையுமாகய கால்கொடு, கற்கையுங் கற்றாங்கு நிற்கையுமாகிய வாருகைவீசி, பலவகைத் தந்திரங்களாகிய தந்தங்களைககாட்டிக் கமையாகிய கழுத்துயர்த்தி, அன்பாகிய முறுவல் தோற்றிச் சஞ்சரிப்பன். அறிவே இவனது வளநா. அஃது அறங்கண்டவிடத்து அமைந்தொழுகும். மறங்கண்டவிடத்துப் புடைபெயர்ந்தெழுந்து வாய்ப்பறையார்க்கும். சமூக நலனும், சமயநலனுமே இவனதெழில் கண்கள். பகுத்தறிவே இவனது நாசி. உணர்வே உயிர்ப்பு. நல்லவற்றைக்கோடலும், தீயவற்றைக கழித்தலுமே இவனது நாசித் துளைகள். நறையோரவும், குறைதீர்வுமே இவனது இரு செவிகள். பொதுமை நாட்டமே இவனுக்குற்ற பொலம் நெற்றியாம். நூற்றுணைவே சிகையாம். இணக்கமே இருமபூட்டுக்களாம். புகழே இவனுக்கு வாய்ந்த பெயராம். பிறர்நலமே கண்ணிய புண்ணியப் பேறாம்.

இத்தன்மையோன் உண்மையானேயே யுலகந்தீதற்று வாழும். இவன் பொருட்டே விருசுடரும் இயங்கும். எழிலியும் மழையைப்பொழியும். உலகம்பொன்றுந் துணையும் பெரியோரிவனை மறவார். இவனே நிலமகளின் தலைமகனவன். இவன் பிறந்திறக்கும் பொய் மகனல்லன்; பிறர்க்கறமுயலும் நன்மகனவன். உண்டுடுத்து உலவியுறங்கி யொழியும் நீரரெல்லாம் இவனது அடிச்சுவட்டில் ஒழுகியுய்யக்கடவராவர் !

இந்நன்மக்கள் நந்தமிழ் நாட்டில் பற்பலர் தோன்றினர். அவருள் அறிவுவள்ளலும், அறவள்ளலுமாகிய இருவர் ஒப்புயர்வின்றி உலகமுழுவதும் போற்றும் பெற்றியராய் விளங்குகின்றனர். இவர்தாம் மருதூர் வள்ளலாரும், மயிலை வள்ளுவனுருமாவர். இப்பெருமக்களிருவரும் இளமைதொட்டே தூய நன்னெறியிலொழுகி, மெய்யுணர்வு கைவரப் பெற்று, மாநிலத்து மக்களனைவரையும் ஒருநிலைப்படுத்துவதற்கோர் பொது நெறியை வகுத்துக்காட்டி, எவ்வத் துறையினின்றோர்க்கும் வாய்மையே வழங்கி, வாழ்வியலை வளம்படுத்திய வண்மையுடையோராவர். ஒன்றே குலனுமொருவனே தேவனுமென்னும் திருமந்திரத்தையிருவரும் பன்முகத்தானும் வற்புறுத்தினர். இல்லொழுக்கையே சிறப்பித்துக்கூறி யதனை நடத்துங்கால் அன்பு நெறியினையே மெய்ந்நெறிக்கு வாயிலாக்காட்டினர். தத்துவச் சட்டைகளைக் கழற்றி நீக்கிச் செம்பொருளின் ஒருமையியல்பைத் தெற்றெனப் புலப்படுத்தினர். மக்கட் பிறப்பின் பெருமையையும், ஒன்றிய பொதுவாழ்வின் உறுதியையும், வேற்றுமை யுணர்ச்சியின் விளைவையும் நன்கு புலப்படுத்தி, எல்லாரையும் நல்லவராக்கும் சீரிய பணியில் பெருமுயற்சிபற்றி யொழுகினர். இவர்தாம் அருளிய நூல்கள், உடல் மாசையும் உயிரினழுக்கையும் போக்கி, எல்லார்க்கும் சன்மார்க்க வுணர்வை நல்கி, உலகியற்றுறையில் அன்பு நெறிக்குப் புறம்பான சாதிசமயச் சழக்குகளையொழித்து, ஒருமை நெறியில் நிறுத்தும் பொதுமறைகளாயுள. இத்தன்மையோரே நன்மக்களாவர். இவரருளிய நூல்களே நன்னூல்களாம். யாம் இவரைத்தழுவி யொழுகும் ஒட்பமுடையோமாக!

தமிழை வளர்க்கின்றார்களா?

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உலகமொழிகள் பலவற்றுள்ளும் உயர்வற உயர்ந்த உயர்தனிச் செம்மொழிகள் சிலவே. அவற்றுள் நம் ஒண்டமிழ்மொழியும் ஒன்றென்பது அறிஞர் பெருமக்கள் பலராலும் ஒப்புக்கொள்ளப்பட்ட உண்மையாகும். இம்மொழி, ஆயிரமாயிரம் ஆண்டுகளாக முடிமன்னர்கள், சிற்றரசர்கள், குறுநில மன்னர்கள், பெருநிலக் கிழவர்கள், வள்ளல்கள், செல்வர்கள் ஆகியோரின் அருந்துணை கொண்டு, ஆழ்ந்தகன்ற நுண்ணறிவினையுடைய புலவர் பெருமக்களால் மிகக் கட்டுப்பாட்டோடு போற்றி வளர்க்கப்பட்டு வந்தது என்பதனைத் தமிழ் இலக்கியங்களையும், தமிழ்மொழி வரலாற்றினையும் பயின்றார் யாவரும் நன்கறிவர்.

இரண்டாயிரம் ஆண்டுகட்கு முன்பு மதுரையில் தமிழ்ச் சங்கம் ஒன்றிருந்தது. அதில் நாற்பத்தொன்பது புலவர்கள் இருந்தனர். அவர்கள் 'சங்கப் புலவர்கள்' என்றே கூறப்பெற்றனர். அக்காலத்துத் தமிழ்மொழியில் யார் எந்நூலை இயற்றினும், அந்நூல் அச்சங்கத்தில் அரங்கேற்றப்பெற்றுச்சங்கப் புலவர்களால் சிறந்த நூலென்று ஏற்றுக்கொள்ளப்பெறுதல் வேண்டும். இன்றேல் தமிழ் கூறும் நல்லுலக மக்களால் அந்நூல் போற்றப்பெறாது வழக்கிழந்து ஒழிந்துபோம்.

இடைக்காலத்திலும், "கல்வியிற் பெரியன்" என்றும், "கவிச்சக்கரவர்த்தி" என்றும் புகழப்பெற்ற கம்பர், தாம் இயற்றிய இராமாயணத்திற்குத் தங்காலத்திருந்த தமிழ்ச் சான்றோர்கள்பால் சாற்றுக்கவிகள் பெறும்பொருட்டும், தில்லை மூவாயிரவர்கள் முன்னிலையில் அதனை அரங்கேற்றுவித்தற்பொருட்டும் எத்துணைப் பாடுபட்டார் என்பதனை யாரால் எடுத்துரைக்க இயலும்? கம்பர் கவிச்சக்கரவர்த்தியாயிற்றே, அவர் ஏன் தாமியற்றிய நூலை அரங்கேற்றற்கு அத்துணை அல்லல்படவேண்டும் என்னும் வினா எழுவதும் இயற்கையே. அவ்வினாவிற்கு விடைகாணும் போதுதான், தமிழ் மக்கள் தம்மொழியை எத்துணைக் கட்டுத் திட்டங்களோடு வளர்த்து வந்தனர் என்ற உண்மை புலனாகின்றது. கவிச்சக்கரவர்த்தியோ, அன்றிக் கற்றுச் சொல்லியோ யாராயிருப்பினும் கவலையில்லை. ஆனால் அவர் செய்த நூல்மட்டும், அவர் காலத்திய புலவர் பெருமக்கள் பலருடைய பாராட்டுதலுக்கும் ஒருமுகமாக உரியதாயிருத்தல் வேண்டும். அப்போதுதான் அந்நூல் மக்களிடையே பரவிஎன்றும் நின்று நிலவும் இயல்பைப் பெறும். இன்றேல் அந்நூல் கற்பாரின்றிக் கறையான்களுக் கிரையாகும் கதியினைத்தான் எய்தும். ஆகவேதான், கம்பரும், இரவு பகலாய்க் கண்விழித்துத் தம்மால் அரும்பாடுபட்டு இயற்றப்பெற்ற—முற்ற உணர்த்தும் முதுகாப்பியமாகிய, பதினாயிரம் செய்யுட்களைக் கொண்ட—இராமாயணம் இந்நிலவுலகில் என்றும் இறவாது நின்று நிலவவேண்டுமென்னுங் கருத்தால் தங்காலத்திருந்த புலவர் பலருடைய ஆதரவையும் பெறும்பொருட்டுப் பல்வேறிடங்கட்கும் அலைந்து திரிந்தாரென அறிகின்றோம். இங்ஙனம் நூலியற்றுவோர்க்கேயன்றி, ஒருநூலுக்கு உரைவகுப்பார்க்கும் அக்காலத்தில் இந்தக் கட்டுப்பாடுகள் இருந்தனவென்பதை இரண்டொரு எடுத்துக்காட்டுகள் மூலம் அறியலாம்.

"இறையனார் களவியல்" என்னும் அகப்பொருள் இலக்கண நூல் ஒன்றிற்கு நக்கீரர் முதலிய சங்கப் புலவர்களே தனித்தனியாக உரை எழுதினர். அங்ஙனம் எழுதியபின் அவர்கள், தாம் தாம் எழுதிய உரையே சாலச் சிறந்ததெனக் கூறித் தம்முள் மாறுகொள்ளலாயினர். பிறர் எழுதிய நூலையோ அன்றி உரையையோ ஆய்ந்து, அது சிறந்ததென்றோ, அஃதல்லாததென்றோ தீர்ப்புக் கூறுதற்குரிய சங்கப் புலவர்களே இங்ஙனம் தம்முள் மாறுபாடு கொண்டார்களென்றால், பின் அம்மாறுபாட்டினைத் தீர்க்க வல்லார் யார்? ஒருவரும் இலராவரன்றே? ஆகவே, பெருங்கவலை கொண்ட அவர்கள், இறுதியாகத் தமக்குள் ஏற்பட்ட ஒருடன்பாட்டின்படி, மதுரையிலிருந்த ஒப்புயர்வற்ற இயற்கையறிவு சான்ற உருத்திரசன்மர் என்னும் ஒருவர்பால் தாம்எழுதிய உரைகளைப் படித்துக்காட்டினர். எல்லோருடைய உரைகளையும் கூர்ந்து கவனித்த உருத்திரசன்மர் முடிவில் நக்கீரருரையே சிறந்த உரையெனக் குறித்தனர். அதனால் அவ்வுரையே இன்றும் நின்று நிலவுவதாயிற்று.

இடைக்காலத்திலும், உரை எழுதுவதில் பெருவல்லுநராகிய உச்சிமேற் புலவர்கொள் நச்சினார்க்கினியர் சீவகசிந்தாமணிக் கெழுதிய முதலுரையைச் சமணப் புலவர்கள், "இவ்வுரை எஞ்சமயக் கருத்தறிந் தெழுதப்பெறவில்லை" என்று கூறிப் புறக்கணித்தனர். அதன்பின் நச்சினார்க்கினியர் சமணசமய நுண்பொருள்களையெல்லாம் வல்லார் வாய்க் கேட்டறிந்து, பின்னரும் அந்நூற்கு இரண்டாம் முறையாக யாவரும் மதிக்கத்தக்க இன்னுரையொன் றெழுதினர். அவ்வுரையே இன்று புலவர் பலராலும் போற்றப்பெறுவதாகும்.

மேற் குறிப்பிடப்பெற்ற கதைகளும், கருத்துக்களுமே தமிழ்மொழி பண்டைக் காலந்தொட்டே எத்துணைப் பாதுகாப்போடு வளர்க்கப்பட்டு வந்

தது என்பதற்குப் போதிய சான்றுகளாகும். இவையேயன்றி இன்று நம் பைந்தமிழ் மொழியிலுள்ள பற்பல இலக்கண நூல்களும் இக்கருத்தை வலியுறுத்துவனவேயாம். இலக்கணமென்பது ஒரு மொழியின் சட்ட திட்டங்களை அறிவிப்பதாகும். இச்சட்ட நூல்கள் ஒன்றிரண்டல்ல; பற்பல நூல்கள் இம்மொழியில் இருக்கின்றனவென்றால், இவற்றிலிருந்தே இம்மொழியின் கட்டுக்கோப்பினை நன்கறியலாகுமன்றோ!

சில நூற்றாண்டுகட்கு முன்வரையில், பல்லான்ற கேள்விப் பயன்சான்ற நல்லறிவினரன்றி, மற்றையோர், தம்மைப் புலவர் என்று கூறிக்கொண்டு வெளியே புறப்படுவதற்கும் அஞ்சுவர். தப்பித் தவறி எங்கேனும் ஒரு பொய்ப்புலவன் புறப்பட்டான் என்றால், பின் அவன்பாடு நமன்பாடுதான்! பிள்ளைப்பாண்டியன் என்னும் ஒரு மன்னன், தன்காலத்தில் போலிப் புலவர்களாக வெளிவந்துலவியவர்களை யெல்லாம் தன் வலிமையமைந்த கையினால் அவர்கள் தலையில் அவமானம் உண்டாகக் குட்டி, 'இனி நீ எங்கும் புலவன் என்று சொல்லிக்கொண்டு வெளியில் தலைகாட்டாதே' என்று விரட்டியடித்துவிடுவான்.

வில்லி என்னும் புலவர், தம் காலத்துப் புலவர்களை யெல்லாம் வாதுக் கழைப்பர். அங்ஙனம் வாதிடுங்கால், அவர்கள் போலிப்புலவர்கள் என்று அறியப்படுவரேல், அவர் தம்கையிலுள்ள கருவியால் அப்போலிகளுடைய காதுகளையெல்லாம் ஆழமாகக் குடைந்து அறுத்தெறிந்தனுப்புவர். இதனால் அவர் காலத்தில் அரைகுறைப் புலவர்களாக இருந்தோரெல்லாம் தம்மைப் புலவர் என்று கூறிக்கொள்ளவே அஞ்சியகன்று மறைந்தொழுகுவாராயினர்.

ஒட்டக்கூத்தரோ வில்லியையும் ஒருபடி விஞ்சியிருந்தார். இவர் செய்ததாகக் கூறப்படும் அருஞ்செயலை இக்கால மக்கள் நம்புதற்கும் மறுப்பர். இவர் தம்காலத்தில் புலவர் என்று கூறிக்கொண்டு தமிழ்மொழிக்குக் கேடுசூழ்ந்த தறுகணாளரையெல்லாம் கொலைக் குற்றம் (மொழிக்கொலை) புரிந்தாராகவே கருதி, அவர்களையெல்லாம் ஒன்று சேர்த்து, இரண்டிரண்டுபேராக, அவர்தம் மயிர்முடியால் இணைத்து, பின் அவர் தலைகளை வளையவைத்து வெட்டி வீழ்த்தினர் என்பர். இதனை அவர் மொழியைக் காக்கும் தொண்டாகக் கருதியே செய்துபோந்தனரென்பர்.

இத்தகைய மொழிக்காப்பாளர்கள் யாரும் இல்லாதுபோன பிற்காலத்தில் கண்டவனெல்லாம் பண்டிதனெனத் தோன்றினான். அவன் கழறியனவெல்லாம் கவிகளாயின. புலமை நிரம்பாப் புல்லர்கள் பலர் தேசமெங்கும் தம்மைப் புலவர்களென்று புகன்றுகொண்டு திரியலாயினர். வாயில் வந்தவற்றையெல்லாம் வண்ணப் பாடல்களென்று பாடினர். இவற்றையெல்லாம் கண்டு மனம் பொறாத மாசறு புலவரொருவர் பெரிதும் மனங் கவன்றனர். அக்கவற்சியே,

குட்டுதற்கோ பிள்ளைப்பாண் டியனிங் கில்லை
குறும்பியளவாக் காதைக் குடைந்து தோண்டி
எட்டினமட் டறுப்பதற்கோ வில்லி யில்லை
இரண்டொன்றா முடிந்துதலை யிறங்கப் போட்டு
வெட்டுதற்கோ கவியொட்டக் கூத்த னில்லை
விளையாட்டாக் கவிதைதனை விரைந்து பாடித்
தெட்டுதற்கோ அறிவில்லாத் துரைக ளுண்டு
தேசமெங்கும் புலவரெனத் திரிய லாமே.

என்னும் பாடலாக வெளிப்பட்டது.

இதனால், முற்காலத்தில் தமிழைச் சிலர் செய்யுளளவில்தான் கெடுக்கத் துணிந்தனர் என்று அறிகின்றோம். ஆயின் அக்கேடும் நாள் செல்லச் செல்ல அச்செய்யுட்களின் சிதைவால், தானே அகல்வதாயிற்று. இத்தகைய கன்னித் தமிழ்மொழியை இன்று சிலர் பற்பல வழிகளில் சிதைத்துக்கொண்டு வருகின்றனர். அவற்றை யெல்லாம் ஈண்டுத் தனித்தனியே எடுத்தெழுதப்புகின் இக்கட்டுரை ஒருநூலாகவே விரியும். ஆகவே அவற்றுள் ஒன்றைமட்டும் எடுத்துக் கூறுவதே இக்கட்டுரையின் நோக்கமாகும். அது வருமாறு:—

தமிழ்ப் பெருங்குடியில் தோன்றியவரும், பல்கலைக்கழகப் பட்டம் பெற்றவரும், சிறந்த பேச்சாளரும், தமிழ் நாளிதழொன்றின் ஆசிரியரும், தமிழ்மொழி, மக்கள், நாடு ஆகியவற்றின் முன்னேற்றத்திற்காகவே அல்லும் பகலும் அரும்பாடுபட்டுக்கொண்டு வருபவருமாகிய மதிப்பிற்குரிய அறிஞர் ஒருவர் ஒருநாள் மாபெருங் கூட்டமொன்றில் கம்பராமாயணத்தைப்பற்றி ஒரு சொற்பொழிவாற்றினார். அவ்வமயம் அவர், "கம்பன் அறிந்து வைத்தே தம் நூலில் பல்லிடங்களில் தமிழர்களைப் பழித்துப் பாடியிருக்கின்றான். வடவாரியனாகிய இராமனை வானளாவப் புகழ்ந்து கடவுளாகவே உயர்த்திக் கூறியுள்ளான். இக்குற்றத்தைக் கம்பன் அறிந்தே செய்தானென்றற்கு வேறெங்கும் போய்ச் சான்றுதேட வேண்டியதில்லை. அவன் பாடலொன்றே அதற்குப் போதிய ஆதாரமாக அமையும்.

கம்பன், தென்னாட்டு மக்களைக் குரங்குகளென்றும், தமிழ்ப்பெருமன்னனையும் மறவர்களையும் அரக்கர்களென்றும் அஞ்சாது பழித்தும், உண்மையை மறைத்தும் உரைத்திருக்கின்றான். இவ்வுண்மை என்றாவது ஒருநாள் வெளிப்பட்டுவிடும் என்றும் அவன் அறிந்திருந்தான். அங்ஙனம் வெளிப்படுங்கால் 'இத்தமிழ் வையமே தன்னை வையும்' என்பதையும் அவன் உணர்ந்தான். அதனால் தனக்கு 'இனப்பற்றற்றவன்' 'சமூகத் துரோகி' என்ற பழிச்சொற்களாகிய மாசும் எய்தும் என்றும் தெளிவாகக் கண்டான். ஆகவே, தானே தன் நூலில்,

"வையம் என்னை இகழவும் மாசெனக்(கு)
எய்த வும்இது இயற்றியது"

என்று வருங்காலத்தில் தனக்கு வரக்கடவனவற்றை அமைத்துப் பாடியிருக்கின்றான். இதனால் கம்பன் கூறியவை அனைத்தும் பொய்;

உண்மைக்குப் புறம்பானவை என்பது நன்கு விளங்குகின்றது. இத்தகைய பொய்மையும், திரிபும் கொண்ட நூலைத் தமிழர்கள் அறவே வெறுத்தொதுக்க வேண்டுமென்பதற்கும் இதனினும் வேறு சான்று வேண்டுவதில்லையன்றோ!” என்று கூறினார்.

இச்செய்யுளுக்கு அவ்வறிஞர் கூறிய உரை எத்துணை பொருந்துகின்றது என்று நண்பர்கள் சிறிது சிந்தித்துப் பார்க்கவேண்டும். ஒருவன் ஒரு நூலைச் செய்வதற்கு ஒன்றோ பலவோ காரணங்களாக அமையலாம். பிறர் கேட்டுக்கொள்வதனாலே ஒரு புலவன் ஒருநூலை இயற்றலாம். அங்ஙனமன்றித் தன்னுடைய நல்ல கொள்கைகள் நாட்டிலே பரவி நலம் விளைவிக்கவேண்டுமென்பதனாலோ, மக்கட்கு அறங்களை அறிவுறுத்தவேண்டுமென்பதனாலோ, புதிய கருத்துக்களையும், ஒழுகலாறுகளையும் மக்களிடையே புகுத்தவேண்டுமென்பதனாலோ அன்றி, இங்குக் கூறியவையல்லாத வேறு நல்ல நோக்கங்காரணமாகவோதான் எந்த ஒருபுலவனும் ஒரு நூலை இயற்றுதற்கு முற்படுவான். இதற்கு மாறாக உலக மக்களின் இகழ்வையும், மாசையும் எய்தவேண்டுமென்ற எண்ணத்தோடு எப்புலவனும் எந்நூலையும் எக்காலத்தும் எவ்விடத்தும் இயற்றத் துணியான் என்பது யாவரும் ஒப்புக்கொள்ளும் உண்மையாகும்.

அங்ஙனமாயின், கம்பரே என் இவ்வாறு பாடியிருக்கின்றார்? ஒருவேளை இப்பாடல் இடைச்செருகலாக இருக்குமோ? அன்றிக் கம்பர்தாம் மதிமயங்கி இவ்வாறு பாடிவிட்டாரோ? இல்லை; இதற்கு அவ்வறிஞர் கூறிய பொருள்தான் தவறோ? அங்ஙனம் தவறாயின் இதற்கு வேறுபொருள் இருக்குமோ? என்பனபோன்ற வினாக்கள் எழுவது இயற்கையாகும். இவற்றிற்கெல்லாம அமைதியாக விடைகாண முயல்வதே அறிவுடைமையாகும்.

ஒரு நூலுக்கோ அன்றிச் செய்யுளுக்கோ உரை கூறப் புகுவோன் முதலில் உரையின் இலக்கணத்தை நன்கு உணர்தல் வேண்டும். முன்னூலொழியப் பின்னூல் பலவற்றுள்ளும் பொன்னேபோற் போற்றிப் புகழப்பெறும் நன்னூலில் ‘உரை’ பதினான்கு வகைப்படும் என்று உரைக்கப்பெற்றுள்ளது. அவ்வெல்லாவற்றையும் விரித்தெழுதப்புகின் இக்கட்டுரை மிகவும் நீளும். ஆகவே அவற்றை விடுத்து ஈண்டைக்கு வேண்டியதைமட்டும் எடுத்துக்கொள்வாம்: பதினான்குவகை உரைகளுள் ‘அதிகாரம்’ என்பதும் ஒன்றாகும். அதிகாரம என்பது ஒருநூலின் உட்பிரிவு அல்லது அந்நூலின் ஒரு பொருட்பகுதிக்கு உரிய பெயராம். எடுத்துக்காட்டாக இராமாயணத்தில் உள்ள காண்டங்கள் ஏழும் அந்நூலின் உட்பிரிவுகள். ஒவ்வொரு காண்டத்திலும் பற்பல படலங்கள் இருக்கின்றன. ஆகவே இப்படலங்களும் காண்டத்தை நோக்க உட்பிரிவுகளேயாம். எனவே, இராமாயணத்திற்குக் காண்டங்கள் பெரும்பிரிவும், படலங்கள் சிறுபிரிவுமாகிய உட்பிரிவுகளாமென்க. சிறுபிரிவுக்கு எடுத்துக்காட்டு: ‘வனம்புகு படலம்’ என்பது இராமன் வனத்திற்குச் செல்லும் அப்பொருட்பகுதியைமட்டும் கூறி, பெரும்பிரிவாகிய காண்டத்தின் உட்பிரிவாக அமைகி..றது. எனவே, இது சிறு பிரிவாம். இவ்வாறே பிறவுமென அறிக. இவ்வுரையிலக்கணமறிந்த ஒருவன் ஒருசெய்யுளுக்கு உரை கூறுமுன் அச்செய்யுள் எந்நூலில் எவ்விடத்தில் அமைந்திருக்கின்றது என்பதனை அறிந்து, அந்நூலுக்கும், அந்நூலில் அச்செய்யுள் இடம் பெற்றிருக்கும் பொருட்பகுதிக்கும் ஏற்ப உரை கூறுவதே அதிகாரத்தொடு பொருந்த உரைத்தலாகும்.

அற்றேல், இங்கு நாம் பொருள் காணற்குரிய செய்யுளடிகள் எங்குள்ளன என்பதைக் கவனிப்போம். இராமாயணத்தின் பாயிரப்பகுதியில் அமைந்துள்ள அவையடக்கச் செய்யுட்களுள் ஒரு செய்யுளின் முதலிரண்டடிகளே இங்கு நம் ஆராய்ச்சிக் குரியவை. அவையடக்கமென்பது அவையினர்க்குஅடங்கும் அடக்கமெனவும், அவையினரை அடக்கும் அடக்கம்எனவும் இருபொருள்பட்டு முறையே நான்காம் வேற்றுமைத் தொகையாகவும் இரண்டாம் வேற்றுமைத் தொகையாகவும் விரியும். நூலாசிரியர்கள், தாமியற்றும் நூல், தங்காலப் புலவர்களால் ஏற்றுக்கொள்ளப்பெற்று இனிது நிலவவேண்டுமென்னும் கருத்தால் அவையடக்கம் கூறுவது மரபாகும். ஒரு நூலாசிரியன் எத்துணை நிரம்பிய புலமை படைத்தவனாயிருந்தாலும், அவனால் இயற்றப்பெற்ற நூல் எத்துணைக் கற்பனையும் சொற்பொலிவும் அற்புதமாக அமையப்பெற்றதாக இருந்தாலும் அவற்றையெல்லாம் காட்டிக்கொள்ளாது, அவ்வாசிரியன் தன்னூலின் அவையடக்கத்தில் தன் சிறுமை, அடக்கம், செருக்கின்மை, பிற புலவர்கள்பால் தான் கொண்டுள்ள மதிப்பு, அவர்களுடைய கல்விப் பெருமை, குணச் சிறப்பு முதலியவற்றோடு, தன்னூலின் எளிமை, புலமைக் குறைவு, அவற்றைப் பொறுத்துத் தன்னையும், தன்னூலையும் ஆதரிக்க வேண்டுமென்று வேண்டிக்கொள்ளும் வேண்டுகோள் ஆகியவற்றையும் அமைத்துப் பாடுவதே வழக்கமாகும். “பணியுமாம் என்றும் பெருமை” ஆனதனாலே தன்னையும் தன நூலையும் குறைத்துக் கூறிகொள்வதே தன பெருமையையும், த.. னூற் பெருமையையும் எடுத்துக்காட்டும் சான்றாகும். ஆகையினால்தான் கம்பரும் அவையடக்கத்தில் தம்மையும், தம் நூலையும் குறைத்துக் கூறிக் கொள்கின்றார்.

கம்பர் கவிச்சக்கரவர்த்தியானதோ, ‘கல்வியிற் பெரியவன் கம்பன்’ ‘விருத்தமெனும் ஒண்பாவில் உயர் கம்பன்’ என்று பாராட்டப்பெற்றதோ எல்லாம் தமக்குப் பிற்காலத்தேதான். தம் காலத்தில் அவர் சாதாரணப் புலவராகவே மதிக்கப்பெற்றார். அவர் காலத்தில் அவரினும் மேம்பட்ட பல புலவர்கள் இருந்ததாகவும் தெரிகின்றது. ஆனால் அவர்களெல்லாம் கம்பரைப்போல் சிறந்த ஒருகாப்பியத்தைச் செய்யாமையால், அவர்களுடைய கல்விப்

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మాలదాసరి శీలము

by

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ఉపోద్ఘాతము :

ఆముక్తమాల్యదయందు రాయలవారు చిత్రించిన పాత్రములలో విష్ణుచిత్తునికన్నను, నాతని కుమార్తె యగుగోదాదేవికన్నను గూడఁ బాఠకుల హృదయములకు నెక్కుడు దగ్గఱగా నుండి మెప్పు గొలుపుపాత్రము మాలదాసరి పాత్రము. దానికిఁ గారణము రాయలవారు మాలదాసరిని కృత్రిమవాతావరణమునందుఁ గాక సహజమయినవాతావరణమునందు సృష్టించి యుండుటయే. అందుచేతనే మాలదాసరిపాత్రము విష్ణుచిత్తగోదాదేవి పాత్రములవలెఁ బ్రబంధలక్షణములకు లోనైనపాత్రములుగాఁగాక సహజపాత్రముగా భాసించుట. మాలదాసరి పాత్రపోషణ మెంత హృదయంగమముగఁ జేయఁబడినదో పరిశీలించినయెడల రాయలవారి పాత్రపోషణ విధానమును, మాలదాసరియెడ వారికిఁ గలప్రత్యేకాభిమానమును వెల్లడి కాఁగలదు. మాలదాసరి యందు విష్ణుభక్తుఁడుగ, ద్వంద్వయుద్ధచాతురీమహితుఁడుగ, వాదప్రతివాదములయందు బ్రహ్మరాక్షసుని కెందును దీసిపోవని శాస్త్రవాదదక్షుఁడుగ, శిబిప్రముఖు లయినయుత్తమవదాన్యులకంటె నెక్కుడగుదేహదానమునకే సిద్ధపడిన మహావదాన్యుఁడుగ, నాడి తప్పనిసత్యవ్రతపరాయణుఁడుగాఁ, గరుణామూర్తిగాఁ జిత్రింపఁబడినాఁడు.

వేషము-దినచర్యాప్రకారము :

మాలదాసరివేష మిందు మిక్కిలి సహజముగ నిర్వహింపఁ బడినది. ఏ వరాహావతారకాలమునకు ముందు నాఁడో నివసించినమాలదాసరి యెట్టి వేషమున నుండెనో మన మెఱుఁగము. కాని రాయలవారు చిత్రించినమాలదాసరి రాయలనాఁటి 'సురియాళు వైష్ణవుఁడు'గఁ బాఠకులకు దర్శన మొసఁగుచున్నాఁడు. చమురైనతోలుక్కుబుసమును, టెక్కెయును ధరించి చెవులయందు నిత్తడి శంఖచక్రకుండలములు మెఱయుచుండఁగ, దివెదారికొమ్మును తోలుతిత్తిని జోడమ్మును గలిగి మొగలాకు గొడుగుఁ బట్టుకొని విష్ణుదేవుని పాదుకయుఁ, దింపిరిదండెయును ధరించి, చంకకుఁ గట్టుకొని యుండినపుటికకుఁ జిటితాళములు దగిలి గతిరయమున మొరయుచుండఁగా వనమాలను, బట్టైతిరుమన్నును, బసుపుపొడి తోలువల్లమును దాల్చి యాతఁడు విష్ణుదేవుని సేవింప వచ్చుచుండెనఁట! ఇందు మనకు మాలదాసరి వేషము ప్రత్యక్షముగాఁ దెలియవచ్చుచున్నది.

మాలదాసరి వామనావతారమున విష్ణుదేవుఁడు నివసించుచుండిన 'కురుంగుడి'కి మూఁడు యోజనముల దూరమున నొక పక్కణమునందు నివసించుచుండినవాఁడు. అతఁడు 'పేరుకొనఁ గానికులమునకుఁ' జెందినవాఁడయినను గొప్ప విష్ణుభక్తుఁడై తనరారుచుండెను. అతఁడు ప్రతిదినము బ్రాహ్మవేళల లేచి కురుంగుడికిఁ బయనమై పోయి యచ్చటి వెన్నుని మంగళనామకైశికీరాగమునఁ గీర్తించుచుండెను. అతఁడు మహాత్ముఁడు. అందుచేతనే యాతఁడు భగవత్ప్రీతికై జాత్యుచితచరిత్రమునే పూనినను, నాతని హృదయము మాత్రము శుచితానిత్యముగ నుండెను. అది యెట్లుండెననఁగా మసిపాఁతలో మాణిక మొదిగినట్లుండెను. బ్రాహ్మవేళల లేచిపోయినమాలదాసరి కురుంగుడి చేరి యచటి దేవాలయమునకు సమీపమునఁ దనయొడలిమీఁది బ్రేఁగులు డించి యుత్పులకుఁడై చాండాలికను మీటుచు గుండులు నీరగునట్లు నుతులు పాడును. భక్తిజనితోద్వృత్తాండవం బాడును. అపరాహ్ణముదాఁక నెండ గాలిపసి తాకుఁ జూడక యట్లు పాడిపాడి సాష్టాంగముగ వెన్నునికి నమస్కరించి యా పిదప 'గర్భమంటపి కడిగినకలఁకజలము లోని జాలొట్టి నిండి కాలువగఁ జాగి గుడి వెడలి వచ్చునది శూద్రుఁ డిడఁగఁ గ్రోలును'. అగ్రవర్ణములవారియెడ నాతనికి గౌరవము మెండు. ముఖ్యజాతిఁ గనినంతనే యాతఁడు దూరమునకు దొలఁగిపోవును. ఎండ యనక గాలి యనక యెంతో తడవు ప్రసాదవినియోగ మగుదాఁక వేచియుండి యా పిదపఁ ద్రివర్ణేతరజాతి దయతో నిడ్డప్రసాదమును దండె సాచి శ్రద్ధాతిశయమున వినతి నందికొనును. దానిని భుజించి వాకె యొసఁగినజలమును గ్రోలి యాతఁడు గుడిలాపరాతూపరాణికడనే నిలిచి యుండి గుడిలోనికిఁ బోవుటకు వీలులేదు కనుక బహిరావరణప్రదక్షిణము

మాత్రము చేసి ప్రొద్దెక్కినపిదప నిజపక్కణమునకుఁ బోవును. ఇది మాలదాసరి దినచర్యాప్రకారము.

ద్వంద్వయుద్ధచాతురి :

మాలదాసరి 'పోరిలో వాఁడిమిఁ గొంతకాల మిల వ్రాలినవాఁడు.' లావరియుఁ గూడ. రేవగటివేళకు మానిసి యఁట యాతఁడు! అందుచేతనే యాతఁడు బ్రహ్మరాక్షసు నంతవానిని గొంతదాఁక నైన నిగ్రహింపఁ గలిగినవాఁడు.

మాలదాసరి యొకనాఁ డద్దమరేయియందే కోడికూఁత విని చనుప్రొద్దాయె నని కురుంగుడికిఁ బయన మయ్యెను. కటికచీఁకటిలో దారి తప్పి యాతఁడు కాడుపడి యడవు లెల్లఁ దిరిగి తూరుపు తెల్లనగుసరి కొకశూన్యగహన వాటిని బ్రవేశించెను. అచటి పాడఱినసీమలఁ బోవుచుఁ, బల్లేరుల నూడ్చుచుఁ బోయి పోయి యాతఁ డట నొక వటవృక్షమును గాంచెను. అచట నా వృక్షముపై రాక్షసుఁడు చూపినయింద్రజాలములను గాంచి నరుఁడు కాని వాఁ డెవఁడో యం దున్నాఁ డని యాతఁడు సంశయించుచుండఁగ నా చెట్టుమీఁదినుండి యొక బ్రహ్మరాక్షసుఁడు క్రిందికి దూకి యాతనియెదుట నిలిచెను. మాలదాసరియు లావరి యగుటచే బెగడొందక నిలిచి యాతనిని తనవామకరముచే నడిచెను. బ్రహ్మరాక్షసుఁడు దానిని త్రుంచివైచెను. అంత వా రిరువురికిని గొంతసేపు ద్వంద్వయుద్ధము జరిగినది. మాలదాసరి బ్రహ్మరాక్షసుని వలెఁ గాక 'మత్పదస్మృతి నాత్మ నేమఱక' బ్రహ్మరాక్షసునితోఁ బెనఁగులాడినాఁడు. దీనినిబట్టి మాలదాసరి యాత్మబలమునకుఁ దోడుగ దైవస్మరణచే దైవబలమును గూడ వాంఛించె నని తెలియుచున్నది. అందుచేతనే మాలదాసరి ద్విగుణీకృత మైనబలముతో బ్రహ్మరాక్షసుని దాచి పోఁ జూచినాఁడు. కాని బ్రహ్మరాక్షసుఁడు తన రాక్షసీచయము నెల్లఁ జీరి వా రేగుదేరఁగ 'పోయె నదె వాఁడు రారె రారే' యటంచుఁ బాఱి వారును దానును బట్టుకొనెను. పట్టువడిన పిదపఁ గూడ మాలదాసరి పెనఁగులాట మానలేదు. 'పదహతులను, గపోణిపోటులను' బొడుచుచు నాతఁడు బ్రహ్మరాక్షసునితోఁ బెనఁగినాఁడు. బ్రహ్మరాక్షసుఁడును మాలదాసరి నెట్లో బహుప్రయత్నముమీఁద వక్షవృటమునకుఁ జేర్చి కట్టి యసియుఁ బాత్రియుఁ దేఁ బంచి యాంత్రవలిని గోలగ్గెర వైచెను. పాపము! మాలదాసరి 'యక్కజముతోడ నొరగక తప్పినది కాదు.' మాలదాసరి పెనఁగులాట కంతకును నాత్మరక్షణము కాదు ప్రధానకారణము. మఱి యెప్పటివలెనే వేళకుఁ గురుంగుడికిఁ బోయి యచట భగవత్సంకీర్తనము గావించుటయే. అందుకే యాతఁడు ద్వంద్వయుద్ధసమయమునఁ గూడ 'మత్పదస్మృతి నాత్మ నేమఱ లేదు. ఇట్టిఘట్టమున నాతని ద్వంద్వయుద్ధచాతురి భగవద్భక్తితో మిళిత మై మనోహరముగా నున్నది.

వాదపటిమ :

మాలదాసరి బ్రహ్మరాక్షసునికిఁ బట్టువడినపిదప నాతఁడు బ్రహ్మరాక్షసునితో నెఱపిన సంభాషణవలన నాతని వాదపటిమ వెల్లడి యగుచున్నది. మాలదాసరి యంతగాఁ జదువుకొనినవాఁడు కాఁడు. ఆతని పరిసరములును నాతని కంత సంస్కారమును గలుగఁజేయునట్టివి కావు. కాని మాలదాసరి బ్రహ్మరాక్షసునితోడ సంభాషించినపట్టున నాతఁడు ప్రదర్శించినశాస్త్రజన్యజ్ఞానము నిజముగా వెఱఁగొందఁ జేయఁగలదు. 'కళల్ పదునాల్గు నేర్చిన' బ్రహ్మరాక్షసుఁడు కూడ 'చంపకు చదువుల మేము పఠింపనిశాస్త్రములే మాపఠింపనిశ్రుతులే'యనియు, 'ఎవ్వఁ డీ యర్థవాదపుమ్మృషల్ విని చేల్పడు' ననియు మాలదాసరి వైదుష్యమునకు సాక్ష్య మిచ్చినాఁడు. నిజమునకు మాలదాసరి కింత వైదుష్య మెక్కడి దని మనకును సందేహము కలుగక మానదు. కాని యాతని యా పాండిత్య మంతయును 'శ్రుతపాండిత్యమే' యనియుఁ, గురుంగుడిలోని వైష్ణవభాగవతుల పరిచయ ప్రభావమున నాతని కది యబ్బె ననియు మనము తలఁపవలసియున్నది. అది యబ్బుటకుఁ గూడ నాతని పూర్వజన్మసంస్కారము కారణము. వేదాదులలోని 'ప్రథమాంపిబతే వహ్నిః' ఇత్యాది వేదవాక్యముల యర్థ మీతనికి బాగుగాఁ దెలియును. ఆ వాక్యములను గూడ నాతఁడు స్వయము విని యుండెను. వానిని బేర్కొనుటకుఁ గూడ నాతనికిఁ దెలియును. కాని 'యేతదర్థంబు మా కుచ్చరింపరా'దని యుచ్చరింపరానిది గనుకనే మానినట్లు బ్రహ్మరాక్షసునితోఁ జెప్పినాఁడు. దీనిమూలమున మాలదాసరికి వేదవాక్యములతోఁ గలపరిచయము ప్రవ్యక్త మగుచున్నది.

బ్రహ్మరాక్షసుని చేఁజిక్కినపిదప మాలదాసరి యాతనితో సంభాషించినతీ రాతనివాదపటిమకును, శాస్త్రపాండిత్యమునకును జక్కనినిదర్శనము కాఁగలదు. హింసాచరణవలన మాంసాశనము గావించుట మహాపాప మని యుద్బోధించుచో బ్రహ్మరాక్షసుఁడు మాలదాసరి తన కడనుండి తప్పించుకొనుటకే యీ వాక్యములను బలుకుచుండె నని తలఁపవచ్చును. తన కట్టియభిప్రాయము లేదనినను నింతకు మునుపు బ్రహ్మరాక్షసునితో నాతఁడు పెనఁగు లాడి యుండుటచే నాతఁడు ప్రాణభయముననే యట్లు పలికె నని బ్రహ్మరాక్షసుఁడు తన పలుకులను విశ్వసింపక పోవచ్చును. అందుచేతనే మిక్కిలి మెలఁకువతో మాలదాసరి 'నేను భాజనగతాన్నమను. ఎక్కడికిఁ బోఁగలను? పెనఁగు లాడక ప్రాణరక్షణవిషయమున నుపేక్ష యొనర్చుట పాప మని పెనఁగు లాడితిని గాని

నాకు శరీరముమీఁదఁ గాంక్ష లేదు సుమా!' యని బ్రహ్మరాక్షసుఁడు నమ్మఁ బలికెఁడు. ఇంకను విశ్వసించునో విశ్వసింపఁడో యని 'హీనజన్మ మగుట, యెవ్వఁడే నొకప్రాణి సంతసిలుట ముక్తిపొంత గనుట' యను మూఁడుపుణ్యము లొక్కట సిద్ధించుచుండఁగా నాకు శరీరత్యాగమున సందేహ మెందులకని ప్రశ్నించినాఁడు. అంతటితో నూరకుండక 'తెవులైనను, గ్రహమైనను, మఱింకేదైనను దీర్ఘపేలవతను వూరకే చెడక కృశు నొక్కనిఁ బ్రోచు టన్న గొప్పవిషయముకదా! ఇందులకు నేనుమాత్ర మేల వెనుదీయుదు' ననెను. ఈ పలుకులతో బ్రహ్మరాక్షసుని కొకింత విశ్వాసము చేకూర్చి తన్మూలమునఁ గొంతపూర్వరంగ మేర్పఱుచుకొని యా పిదప 'నతఁడు బ్రహ్మరాక్షసునికి' ధర్మ మెఱిఁగించుసూక్తిని వినిపించెను. ఆతఁడు చెప్పినయాహితము తర్కసహమై బ్రహ్మరాక్షసునికిఁ గూడ మెప్పు గొలిపినది. తనమాట ప్రాణభయంబున నాడుకార్యవశంపు మాటగాఁ దెలియక మాధ్యస్థంబ కాఁ దెలిసి విను మని యాతఁడు హింసాచరణము తగ దని యుద్బోధించుట కుపక్రమించును. ఈ ఘట్టమున 'వ్యాఘ్రసింహవరాహవృక జంబుకాదిశరారువులనం దొక్కతిర్యక్కవు కావు!' అని యుపక్రమించి యొక యిటికపై మఱియొక యిటికగఁ బేర్చుచు భవననిర్మాత భవనమును నిర్మించినట్లొక వాక్యమునకు మఱొకవాక్యమును గార్యకారణసందర్భమున గ్రుచ్చుచుఁ బోయి తనవాదసౌధము నాతఁడు నిర్మించినాఁడు.

విష్ణుభక్తి :

మాలదాసరి విష్ణుభక్తిసంపన్నుఁడు. బ్రహ్మరాక్షసునికడనుండి యాతఁడు కురుంగుడికిఁ బోవుటకై యాతనిఁ బ్రార్థించుటలోను, నంతకు మునుపు బ్రహ్మరాక్షసునితోఁ నాతఁడు పెనఁగులాడుటలోను నాతని ప్రధానోద్దేశము విష్ణుసంసేవనమే. తన యనుదినవ్రతమున కట్టి యాటంకమును గలుగఁ గూడ దని యాతనిపూనిక. అందులకే యాతఁడు బ్రహ్మరాక్షసు నెట్లో యొడంబఱిచి 'సాప్తపదీన మైనతమసఖ్యము నుగ్గడించి' యీ కురుగటి యీ కుఱుగుడి వైకుంఠునిఁ బాడి వత్తు వ్రతముగఁ దత్స్వాకృతి కడపట నగుదును...తుదకున్' అని ప్రార్థించినాఁడు. బ్రహ్మరాక్షసుఁ డందుల కంగీకరింపక 'నేఁ జననీమియున్ మగుడి నీవా రామియుం దెల్లము' అని యాతని ప్రార్థనమును దిరస్కరించినాఁడు. అపుడు మాలదాసరి చెవి మూసికొని నారాయణస్మరణము గావించి శపథమును జేయుదు నని యెన్నియో శపథములు పలికెనను బ్రహ్మరాక్షసుఁ డంగీకరింపక పోఁగాఁ దుదకు 'విష్ణుతో నివ్వల నొక్క వేల్పు గణియించినపాతకి నౌదు' నని ప్రతిన సలిపినాఁడు. బ్రహ్మరాక్షసుని కదియొడబాటైనది. విష్ణుదేవునితో మఱొకవేల్పును గణించుట కూడ మహాపాప మని తలపోసినమహాభక్తిసంపన్నుఁడు మాలదాసరి. తరువాత మాలదాసరి సత్యవ్రతమునకు సంతోషించి బ్రహ్మరాక్షసుఁడు గీతకీర్తనఫలము నిమ్మని యాతని నడుగఁగా 'కంసరిపుభక్తుల మెఁకండె కాము కాని' యని పలికి దిక్పాలాదిజన్మములను, సోమయాజి మొదలగుజన్మములను గూడఁ గ్రిందు చేసి కంసరిపుభక్తుని జన్మము దొడ్డది యని పలికినాఁడు. వేలకొలఁది జన్మముల ఫలముగాఁ దన జన్మాంతరపుణ్యమువలన లభించినకంసరిపు భక్తజన్మమును నం దాతఁడు పొందిన గీతకీర్తనఫలమును బ్రహ్మరాక్షసున కీయఁదలఁపకుండుటలో నాతని విష్ణుభక్తిపారమ్య మతిసూక్ష్మముగా మనకుఁ దెలియవచ్చుచున్నది.

సత్యవ్రతము :

మాలదాసరి సత్యవ్రతపరాయణుఁడు. బ్రహ్మరాక్షసు నెట్లో యొప్పించి యాతఁడు కురుంగుడికిఁ బోయి యచటి విష్ణుదేవునికిఁ జాగిలి మ్రొక్కి రణద్విపంచి యై స్తుతికలిత ప్రబంధములఁ బాడినాఁడు. అచ్చటనే కాలహరణము సేయక మాలదాసరి 'యసత్యభీభరద్రుతగతిని' వ్రతపూర్తి గావించుకొని బ్రహ్మరాక్షసునికడకు వచ్చుట గమనార్హమైనవిషయము. వచ్చినంతనే 'పంచచో నేచరణంబు లేయుదర మేయుర మేశిర మేకరంబులన్ ఆచరణంబు లాయుదర మాయుర మాశిర మాకరంబులన్' గలుగఁ జూచుకొను మనినాఁడు. అతని సత్యమునకు బ్రహ్మరాక్షసుని నేత్రాంబు లరలినవి. అతఁడు ప్రమదపులకితగాత్రుఁ డయినాఁడు. ఇనుని మధ్యందినపుటెండలోఁ దనదు పెద్దబట్టతల మించఁగాఁ బాఱివచ్చి యాపాఱుటసుర కొండవలె నామాలదాసరికి భక్తిమైఁ బ్రదక్షిణము గావించి బిగ్గఱగా గొదలు సేయుచు నమస్కరించినాఁడు. 'నీవలె నెవరును దేహదానమునకు సిద్ధపడినవారు లేరు. ఇంతకు మునుపు త్యాగము ప్రదర్శించినవారు దేవతలలోను దక్కినవారిలోను నున్నను వారు దేహమువిషయమువలనఁ గాక తక్కిన విషయములయందుఁ ద్యాగము సలిపినవారు. నేను శతవృద్ధను. నీవలె సత్యవ్రతపరాయణులు లేరనుటకు నేను ప్రమాణము సేయుటకును సిద్ధపడుదును' అని బ్రహ్మరాక్షసునిచేతనే మెప్పు పొందినమాలదాసరి సత్యవ్రతము ప్రశంసనీయము కదా!

కృతజ్ఞత :

మాలదాసరి కృతజ్ఞతాస్వభావము గలవాఁడు. తన శపథమును నమ్మి భగవత్సంకీర్తనకు, ననుదినవ్రతనిర్వహణమునకు నవకాశ మొసఁగినబ్రహ్మరాక్షసు నౌదార్య

మును మాలదాసరి గుర్తింపక పోలేదు. 'కృచ్ఛ్రలబ్ధ మైన గ్రాసము నుడుగుట సామాన్య మైనవిషయము కాదు! మఱియు బాసలు బండికండ్లు. ప్రాణభయమున నొకలక్ష సేయవచ్చును. అట్టిచో బ్రహ్మరాక్షసుఁడు తన్ను నమ్మి విడిచి పుచ్చె ననఁగా నాతని యుదారబుద్ధి యెంతటిదో దానిమూలమునఁ దన కెట్టిమహాఫలము లభించెనో తెలిసియే మాలదాసరి 'ఓయి! రజనీచరేంద్ర! నీయురుకృపా కటాక్షమునఁ జేసి ధన్యుఁడ నైతి' నని పలికి తన కృతజ్ఞతను వెల్లడించుకొనెను. అంతటితో నూరకుండక వేధ విధించినకూ డైనతన్ను బ్రహ్మరాక్షసుఁడు భక్షింపక మఱేదైనఁ బలికినయెడలఁ దనమీఁద నొట్టనును. ఇందు మాలదాసరి కృతజ్ఞతాభావము మిన్నంటుచున్నది.

గీతఫలదానము-సమర్థనము :

మాలదాసరి దయార్ద్రహృదయుఁడు. విష్ణుభక్తుఁ డైన యాతఁడు తన్ను బ్రహ్మరాక్షసుఁ డతిదీనముగ 'నీవంటి భాగవతులుం, బాపనులుగఁ జేయరేని మఱి గతి యేదీ...' అని వేఁడుకొని మాలదాసరి యాతనివాంఛిత మెట్టిదో తెలుపు మనఁగ 'కైటభారిం బాడిన నేఁటి పాట ఫలంబును' సజలంబుగా నిమ్మని యడుగును. అపుడు మాలదాసరి 'ఒకనాఁటిది కాదు. ఒక త్రుటి గీతఫలంబు నైనను నీయ నొల్లను.' దయాస్వభావము గలమాలదాసరి బ్రహ్మరాక్షసుని వేఁడికోలును వెంటనే మన్నింపక పోవుటలో న్యాయము లేక పోలేదు. దిక్పాలాదిగా నెన్నో జన్మముల యనంతరము తనయదృష్టవిశేషమున మానవజన్మమును, నందులోఁ గంసరిపుభక్తజన్మమును గలిగినతాను గష్టపడి సంపాదించిన పుణ్యఫలము 'కప్పురంబు వెట్టి యుప్పుగొనుట'గ బ్రహ్మరాక్షసుని కొసఁగుట కిష్టపడక పోవుట న్యాయమే కాని బ్రహ్మరాక్షసుఁ డంతటితోఁ బోక 'సంగీతఫలంబున గోసంగీ! సగ మైన దయఁ బొసఁగ నీవే మీఱ మ్రింగినజలమున వారిధికిం గొఱఁతయె కొదయె విష్ణుకీర్తన' కని మఱిమఱి ప్రార్థించును. ఆదేవ మడిగి యట్లు తన్ను నొంచుచున్న బ్రహ్మరాక్షసుని మందలించియు, బ్రహ్మరాక్షసుఁడు తన పాదములపై వ్రాలి పాటంబాతికపాలేని యిమ్మని కోరినను నీయ ననును. అపుడు బ్రహ్మరాక్షసుఁడు ప్రభాతసమయమునఁ బాడిన చరమగీతము నైన నిచ్చి ప్రపన్నుం డైనతన్ను నవిపన్నుఁ జేయు మని పాదములను బట్టుకొని లేవకుండఁగాఁ జేయునది లేక పరమదయార్ద్రుఁ డై 'యట్లే కానిమ్ము. లె' మ్మనినాఁడు. పాటలోఁ బాతికపాలు కూడ నిచ్చుట కంగీకరింపని మాలదాసరి బ్రహ్మరాక్షసునిమీఁదఁ దనకుఁ గలిగినజాలిచేత నే చరమగీతఫలము నైన నిచ్చినాఁ డని మనము గ్రహింపవలెను. కనుక సంగీతఫల ముదారముగ బ్రహ్మరాక్షసుఁ డడిగినంత నే యీయక మాలదాసరి బెట్టు చేయుటలో నాతని శీలమునకుఁ దక్కువదనము రాక పోఁగా నది యాతని దయాస్వభావమునకు మఱింత వన్నె తెచ్చుసన్నివేశముగా నున్నది.

ముగింపు :

మాలదాసరి రాయలవారి ప్రతిభాచిత్రము. అతని వేషము, వాదపుఁదీరు, సత్యనిష్ఠ, విష్ణుభక్తిపారమ్యము, కృతజ్ఞతాగుణము మన కాతని మఱింత సన్నిహితునిఁ జేయుచున్నవి. ఏనాఁటివాఁడో యయినకావ్యపాత్రము వలెఁ గాక మాలదాసరి మాంసకండరములతో మన యెదుటఁ గావ్యములో సజీవుఁ డై సాక్షాత్కరించుచున్నాఁడు. ఇట్టి ప్రతిభాసహజమూర్తిని మాలదాసరిని జిత్రించిన రాయలవారిప్రజ్ఞ నిస్సామాన్యము!

బ్రహ్మరాక్షసుని వృత్తాంతము

by

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ఉపోద్ఘాతము :

పూర్వము చోళదేశములో నొకగ్రామమున సోమశర్మ యనునొకబ్రాహ్మణుఁ డుండెను. అతఁడు చతుర్దశ విద్యాప్రవీణుఁడు. వాగ్మిసత్తముఁడు. అతఁడు శాస్త్ర విషయములను గూర్చినచర్చలలో వాగ్వాదములను సలిపి ఘటశాసులను గూడ గెలుచుచుండెను. శ్రోతులను దప్పు వట్టుచుండెను. తర్కశాస్త్రగ్రంథములను జేతఁ దాల్చి వానిసహాయమున వాగ్వాదము సలుపుతర్కపండితులను గని పరిహసించుచుండెను. జల్పవాది యై పండితుల నవమానము సేయుచుండెను. ఇటి ప్రవర్తనము గలిగి యా బ్రాహ్మణుఁడు మదాంధుఁ డై యా గ్రామమున సంచరించుచుండెడివాఁడు. విడువ ముడువ వేసరని వీసము గలరెడ్డివలె నాతఁ డల్పవిద్యాలబ్ధిమాత్రముననే యా చదువె పరబ్రహ్మముగాఁ దలపోసి పెద్దలను జెనకుచుండెను. వారితోడి వాగ్వాదమున నొక్కొక్కప్పుడా బ్రాహ్మణుఁ డోడియుఁ దాను వారితో సమానముగాఁ జర్చ సలిపితి ననియు, నెదుటివానితో సరిపోయి నపుడు తా నాతని జయించితి ననియు నబద్ధము లాడి చిల్లరప్రభువులకడఁ గాసువీసములు గడించుచుండెను.

మధురానగరజీవనము :

ఇట్లుండఁగా నా బ్రాహ్మణుఁడు తనగ్రామములోని సోమయాజులను గాంచి తానుగూడ వారివలెనే యజ్ఞము చేయవలయు నని యభిలషించెను. ఆ యజ్ఞముఁ జేయుటకు వలసినద్రవ్యమును సంపాదించుటకై యాతఁడు స్వగ్రామము వీడి మధురానగరమునకుఁ బయన మై పోయెను. అచ్చట నాతఁడు యజ్ఞమునకు వలసిన ద్రవ్యము నేవిధమున నైనను సంపాదింపఁ దలఁచి యందుల కెట్టిపాపకార్యము నైనను జేయుటకు వెనుదీయకుండెను. అతఁడు ధనాశతోఁ జేసినపాప కార్యము లనేకములు. కులమునుండి బహిష్కరింపఁ బడిన బ్రాహ్మణునికడ స్వల్పద్రవ్యముఁ దీసికొని యాతనికిఁ బ్రాయశ్చిత్త మొసఁగి వానితో సహపంక్తిని భుజించుచుండెను. వైశ్యపురోహితులతోఁ గూడి పుణ్యాహాది శుభకార్యములయందుఁ దమకు వచ్చినబియ్యమునకై వారితోఁ దగవు లాడుచుండెను. గ్రహణసమయము లందుఁ బుణ్యతీర్థములలో జపములను, స్నానములను నాచరించి యా పుణ్యఫలము లెల్లఁ దనకు ద్రవ్య మొసఁగిన యేదొరలకో ధారాదత్తము సేయుచుండెను. పాదరక్షులదానమును బరిగ్రహించుటకుఁ గూడ వెనుదీయక యా దానము గ్రహించుటకు నూరెల్లఁ దానే గుత్త గొనెను. శ్రాద్ధభోజనముల భుజించి, యవి లేని నాఁడు శ్రాద్ధకర్తలతోఁ గూడి పితృశేషమును గూడ భుజించుచుండెను. అక్కవాడలలో నరకూళ్లు మెక్కియుఁ, దులాభారదానములను బరిగ్రహించియు నాతఁడు విస్తారముగా ద్రవ్యమును సంపాదించెను. ఈ ద్రవ్యము నెల్ల నాతఁ డా నగరమున నొక వైశ్యునికడ వడ్డి కిచ్చి దాచి యుంచుకొనుచుండెను. తనకు వచ్చిన బియ్యము మొదలగుసంభారములను గూడ నాతఁ డా వైశ్యునికే యొకటికి సగముగా నమ్మి సొమ్ము చేసికొనుచుండెడివాఁడు. ఇట్లు సోమశర్మ మధురానగరమునఁ గొంతకాలము వసించి యజ్ఞముఁ జేయుటకు వలసినధనమును సంపాదించెను.

స్వదేశమునకుఁ బ్రయాణము :

తాను సంపాదింపఁదలఁచినద్రవ్యము చేకూడినపిదప నాతఁడు వైశ్యునికడకుఁ బోయి తనకుఁ జేరవలసినపైకమును వడ్డితోఁ గూడఁ బుచ్చుకొనెను. ధాన్యమునకు రొక్కము నిర్ణయించుచో వారికిఁ గొంత వివాద మేర్పడఁగా వా రిరువురును రచ్చ కెక్కిరి. ఇది యంతయును నొకచోరుఁడు మిక్కిలి మెలఁకువతోఁ గనిపెట్టుచుండి యా ద్రవ్యము నెట్లైన దొంగిలింపవలయు నని నిశ్చయించెను. సోమశర్మయుఁ దన ప్రయాణము నిశ్చయించుకొనినపిదప వెలివాడకుఁ బోయి యచట నొక క్రొత్త చెప్పుల జతను గొనెను. దానికి నూనె యిడి యవి తన కాలికి శ్రమ యొసఁగకుండునట్లు తంగేడాకును గట్టుకొనెను. కూర్చము గొఱిగించుకొని పూఁటకూటియింటికిఁ బోయి తల గడుగుకొనెను. ఎప్పటికంటెను నెక్కువగాఁ బూటకూటియింటికిఁ బాలు పెరుగుల నంపెను. సంబెళ విదిలించి దాని నిండుగఁ దములపాకులను వక్కలను నింపుకొనెను. మార్గమధ్యమున నెసటిపోఁతకుఁ గావలసినబియ్యమును సంచిలోఁ బోసికొని తన భార్యకొఱకై కొన్ని మంచి మంచి చీరలను గొనెను. ఇట్లు ప్రయాణమునకు సర్వసిద్ధ మై సోమశర్మ తనతో నెవరైనఁ బ్రయా

ణము సేయుదు రేమో యని యాయూరిలోనివారి నడుగుచుండెను. ఇది యంతయుఁ దెలిసి యా చోరుడు వారు పోవు మార్గము నరికట్టుటకై తనవారి నేర్పాటు చేసెను. తానును నా బాటసారులలో నొకఁడై యా దొంగ సోమశర్మతోఁ బ్రయాణ మయ్యెను.

చోర బాధ :

వా రందఱును గొంతదూరము ప్రయాణము చేసి రాత్రి యగుటచే నొకచోటఁ బరుండిరి. ఒక ప్రొద్దుకడ నా దొంగ లేచి యుత్తర ముత్తర మనుచుఁ గొందఱు బాటసారులతో లేచిపోవుచుండెను. సోమశర్మయు నది గని తన మూటను బ్రహ్మచారితల కెత్తి తత్తరముతో వాని వెంటఁ బోవుచుండఁగా నా దొంగ మార్గమును దప్పించి వారి నొకయడవిత్రోవలోఁ గొనిపోవుచుండెను. వా రందఱు నొకవాగుఁ జేరుకొని పిదప నా దొంగ తన తోడివారికి సన్నగా నీల వైచెను. తోడనే వారికడ నొక యంపకట్టె వ్రాలెను. దానికి వెనువెంటనే వారిపై రాళ్లవర్షము కురియుసాగెను. వెంటనే చెట్లచాటున దాఁగి యుండినదొంగలగుంపు సాతుపై ముంచుకొని వచ్చెను. అప్పు డా బాటసారుల గుంపులోనివా రెల్లరును జెట్టు కొక్కఁడు పుట్టకొక్కఁడుగాఁ బాఱిపోయిరి. అంత మధురానగరములోఁ దాను బయలుదేరినది మొదలుకొని తన్నుఁ గనిపెట్టుచుఁ దన ద్రవ్యము నపహరింపఁ దలఁచి వచ్చుచుండిన కాకశ్మశ్రు వనెడు నా చండాలచోర భటుఁడు సోమశర్మను దఱుముకొనెను. సోమశర్మ యాతని బారినుండి తప్పించుకొని పోవలయు నని యెంతగాఁ బ్రయత్నించినను సాధ్యము గాక పట్టువడెను. అతఁడును సోమశర్మ వల్లువమును దెంచి చెవులు దెగునట్లుగా నంటుపోగులను బిగ్గ లాగి యాతని కడ నుండినసర్వమును దోచుకొనెను. అంత నా బ్రాహ్మణుఁడు తన నోటిశనిచే నూరకుండక యా దొంగను గుర్తుపట్టి 'ఓరీ! నీవు మా సమీపగ్రామమునే యుండియు నిట్లు చేయుచుంటివి. నీకు నా సొమ్మేరీతిని దక్కునో నేనును జూచెదను గాక' యని బెదరించెను. ఆ దొంగయు నా బ్రాహ్మణుఁడు తప్పించుకొని పోయినయెడల రాజుతోనో, రెడ్డితోనో చెప్పి తన్ను శిక్షింపఁ జేయునని భయపడి యాతనిని వెడపోట్లు పొడిచి పాఱిపోయెను.

బ్రహ్మరాక్షసరూపము :

సోమశర్మ దొంగచేఁ జావుదెబ్బలు తిని యొకచోటఁ బడియుండఁగా నా సమీపమున నే యుండిన యొక పెద్ద బాటవెంబడిఁ జనుచుండిన యాతని బావమఱఁది దొంగలు సాతును గొల్లగొట్టినవృత్తాంతము తెలిసి యచ్చటికి వచ్చెను. పరిశ్రాంతుఁడై యున్న సోమశర్మను జూచి యాతని బావమఱఁది యాతనిని గావడియం దుంచుకొని సమీపగ్రామమునకుఁ గొంపోవుచుండెను. మార్గమధ్యమున నాతఁ డొక మఱ్ఱిచెట్టునీడలో బ్రాణావసానదశలో నుండినయాతనిని దింపి తన దప్పి దీర్చుకొనుటకొఱకై యా ప్రక్కలోఁ బాఱుచుండిననదికిఁ బోయెను. అతఁడు మఱలి వచ్చులోపల సోమశర్మ తన్నా దుస్థితిపాలు చేసిన కాకశ్మశ్రునామధేయుఁడైన చండాలుని కరాళవేషమునే స్మరించుచుండఁగా నాతని యూర్పాఱిపోయెను. ప్రాణావసానసమయమున నాతఁ డేభయంకరరూపమును స్మరించుచుండెనో యారూపమే యాతనికిఁ గలిగెను. అంతటనుండి యాతఁడు బ్రహ్మరాక్షసుఁడై యచ్చట నుండినమఱ్ఱిచెట్టు నాశ్రయించి బాటసారులను బాధించుచుండెను.

మాలదాసరితో సంబంధము :

ఇట్లుండఁగా నొకనాఁడు కురుంగుడికి ననుదినము భగవత్సంకీర్తనముఁ జేయుటకై పోవుచుండిన మాలదాసరి దారి తప్పి మఱ్ఱిచెట్టుమీఁద బ్రహ్మరాక్షసుఁడు చూపుచుండినయింద్రజాలవిద్యలను గాంచి యచ్చట నెవ్వఁడున్నాఁడో చూడవలయు నని యచ్చటికి వచ్చెను. బ్రహ్మరాక్షసుఁడును నాతనిని బట్టఁబోఁగా వారి కిరువురకును జాలసేపు ద్వంద్వయుద్ధము జరగెను. తనచేత నుండి మాలదాసరి యెట్లో తప్పించుకొని పోవుచుండఁగా బ్రహ్మరాక్షసుఁడు తనరాక్షసీచయమును తానును గలసి యాతనివెంటఁ బరుగెత్తుకొని పోయి పట్టుకొని యాతనిని కోలగ్గర వైచెను. అంత మాలదాసరి తన యనుదిన వ్రతమును నిర్వర్తించి వచ్చుటకు బ్రహ్మరాక్షసుని యనుమతి వేఁడఁగా నాతఁడు తొలుత నంగీకరింపకున్నను మాలదాసరి యొనర్చినప్రతిజ్ఞను విశ్వసించి యాతనిని విడిచి పుచ్చెను. అతఁడును దనవ్రతమును నిర్వర్తించి తన్నాహారముగాఁ గొను మని బ్రహ్మరాక్షసుని యెదుట నిలువఁగా నాతఁ డాతనిసత్యవ్రతమునకు గడుంగడు సంతసించి తనకు నాతని సంకీర్తనఫలములో సగ మైనను

నిమ్మని యడిగెను. అతఁ డందుల కంగీకరింపక పోఁగా బ్రహ్మరాక్షసుఁడు తనవృత్తాంతము నంతయు సవిస్తరముగాఁ దెలిపి కైశికీగానఫలదానమున నాతని కరాళరూపమును బోఁగొట్టవలసిన దని ప్రార్థించెను. అందులకు మాలదాసరి 'నే నాఫల మెట్టిదో యెఱుఁగను. భగవత్కైంకర్యమునకు ఫలపరిమాణగణన ప్రపన్నులకువారికి యుక్తము కాదు. కాన నేను సంపాదించిన సంగీతఫలములోఁ గొంత గైకొను మని నీకుఁ బ్రసాదించుటకు వెఱచుచున్నాను. భగవంతుఁడు నిన్ను రక్షించును గాక' యని పలికెను.

వైష్ణవరూపము :

మాలదాసరి నోటిమాట నోట నుండఁగానే బ్రహ్మరాక్షసరూపమున నున్నసోమశర్మ స్నిగ్ధత్రిభాగముండితశిరశ్శిఖతోడను, హిమధవళోపవీతములతోడను, ద్వాదశోర్ధ్వత్రిపుండ్రములతోడను వైష్ణవరూపముఁ గైకొని మాలదాసరియెదుట నిలిచెను. ఉప్పాంచింది యినుమడియగు చందమున భాగవతుఁ డయినమాలదాసరియొక్క పరిచయప్రభావముచేతఁ దాను మున్ను . గోలుపోయిన బ్రాహ్మణ్యము నే కాక భాగవతశ్రీని గూడఁ బొంది తనకు స్వస్వరూపము కలుగుటకు మిక్కిలి హర్షించి మాలదాసరిని వేనోరులఁ గొనియాడెను. అతనికిఁ బ్రదక్షిణము గావించి పునర్జన్మభయముచే భవనభార్యాప్రముఖసుఖవిముఖుం డై బదరీవనము మొదలగుపుణ్యభూములకు మాటిమాటికిఁ దీర్థయాత్రలు పోవుచుఁ తుదకుఁ బరమనిర్వృతిఁ జెందెను.

ఇది బ్రహ్మరాక్షసుని వృత్తాంతము.

శ్రీరాముని శీలము

by

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మహాకవి భాసుని యభిషేక నాటకమునందలి నాయకుఁడు శ్రీరాముఁడు. ఇతఁడు ధీరోదాత్తనాయకుఁడు; సకలకల్యాణగుణసమన్వితుఁడు. సౌమ్యరూపుఁడుగా, ధర్మసంస్థాపకుఁడుగా, నధర్మదండకుఁడుగా, శరణాగతరక్షకుఁడుగా, నాశ్రితార్తిహరుఁడుగా, యుద్ధవీరుఁడుగా శ్రీరాముఁ డభిషేకనాటకమున వెలుఁగొందుచున్నాడు.

సౌమ్యరూపుఁడు :

రాముఁడు సౌమ్యరూపుఁ డని పడి గన్నవాఁడు. ఆతని బాణఘాతముచే నేలఁ గూలినవాలియే రాముఁడు సౌమ్యమూర్తి యని ప్రశంసించి యున్నాఁడు. రావణవధార్థమై సైన్యసమేతుఁడై రాముఁడు సువేలపర్వతముమీఁద విడిసియుండఁగ నిరువురు రాక్షసు లా సమయమున వానరవేషములు దాల్చి స్కంధావారమును ప్రవేశించిరి. కాని వారు వానరవీరులచేఁ బట్టువడి రాముని సన్నిధికిఁ గొంపోవఁబడిరి. ఆ రాక్షసద్వయమును శిక్షింపు మని విభీషణుఁడు విన్నవించినను, రాముఁ డాతనిమాటలను సరకు సేయక "వీరిని శిక్షించుటవలన నాకు సుంతైన వృద్ధి కలుఁగఁబోదు." అని నుడివెను. తుదకా రాక్షసులను రాముఁడు విడిచి పుచ్చెను. కనుక నతఁడు శత్రువులయందుఁ గూడ శాంతమూర్తియై సంచరించుచుండెనని స్పష్ట మగుచున్నది.

ధర్మసంస్థాపకుఁడు :

దుష్టశిక్షణమును శిష్టరక్షణమును గర్తవ్యములుగఁ గల శ్రీరాముఁ డధర్మదండకుఁడై ధర్మసంస్థాపకుఁడుగాఁ బ్రతిభాసించుటలో నాశ్చర్య మావంతయైనను లేదు. అధర్మపథమున సంచరించుచుండిన వాలిని, రావణుని సంహరించి వారిస్థానములందు సుగ్రీవుని, విభీషణుని నిలిపి రాముఁడు ధర్మప్రవర్తకుఁ డయ్యెను. వాలి తన సహోదరుఁ డగుసుగ్రీవుని భార్య నపహరించుటయే కాక యతనిని రాజ్యవిభ్రష్టునిగాఁ గూడ నొనర్చెను. అగమ్యాగమన మొనర్చుట మృగధర్మమే యైనను, ధర్మాధర్మములను నిర్ణయించునట్టిరాజు ధర్మవిరుద్ధముగఁ బ్రవర్తించుట పాడి కాదు. మీఁదు మిక్కిలి 'అన్నమాత్రము తమ్మునిభార్యను గ్రహించుట' ధర్మవిరుద్ధమే కాక లోకవిరుద్ధము గూడనై యున్నది. కనుకనే యధర్మదండకుఁడైన శ్రీరాముఁడు వాలిని వధించి సుగ్రీవుని రాజుగాఁ జేసి ధర్మసంరక్షకుఁ డయ్యెను. అటులనే పరభార్యాసక్తుఁడైనదశకంఠుని దునుమాడి యతనికిఁ బ్రత్యామ్నాయముగ విభీషణుని రాక్షసరాజుగ నొనర్చి రాముఁడు ధర్మసంస్థాపకుఁ డయ్యెను.

శరణాగతరక్షకుఁడు :

రాముని విశిష్టగుణములలో నాతని శరణాగతరక్షణగుణ మొకటి. రాజ్యవిభ్రష్టుఁ డయినసుగ్రీవుఁడు రాజ్యసంపాదనార్థము రామునియొద్దఁ జేరెను. తుదకు సుగ్రీవుఁడు రాముని సాహాయ్యమును గొని వాలితోఁ బోరాడఁదొడఁగెను. కాని వాలియో బలవంతుఁడు; సుగ్రీవుఁడో దుర్బలుఁడు. కాన సుగ్రీవుని యవస్థ దుఃఖకరముగ నుండెను. అప్పుడు హనుమంతుఁడు తనస్వామిని సంరక్షింపుమని కోరఁగా రాముఁడు వాలిపై నమోఘమగుతన బాణమును బ్రయోగించెను. తద్బాణఘాతమునకు వాలి నేలఁ గూలెను. అటుల రాముఁడు తన్ను శరణని వేఁడిన సుగ్రీవునకుఁ జేదోడు వాదోడుగ సాయపడి యాతని కష్టములఁ బాపెను. పిమ్మట రాముని యనుగ్రహమువలన సుగ్రీవుడు సకలఋక్షవానరముల కధ్యక్షుఁ డయ్యెను. ఈ హేతువుచే రాముఁడు శరణాగతరక్షకుఁడగుటయే కాక యాశ్రితార్తిహరుఁడు కూడ నగుచున్నాఁడు.

అటులనే నష్టశేషరాక్షకులమును రక్షించునుద్దేశముతో విభీషణుఁడు రామచంద్రు నాశ్రయించెను. సుగ్రీవాదులు విభీషణుఁడు రాక్షసేంద్రు డగురావణుని సోదరుఁ డగుటచే నతనిని సంశయించిరి. కాని హనుమంతుఁడు విభీషణుని యపార మగురామభక్తిని దెలియఁజెప్పఁగ రాముఁ డతని కాశ్రయ మొసఁగ నిశ్చయమనస్కుఁ డయ్యెను. అంతియ కాదు. తన యనుజుఁ డగులక్ష్మణుని విభీషణుని సగౌరవముగ లోనికిఁ దీసికొని రమ్మని రాముఁ డతని కాజ్ఞ యిడెను. అంత విభీషణుఁడు రాముని సందర్శించి "నీ దర్శనమాత్రముచే నా కల్మషము లుడిగిపోయినవి. నేఁటినుండియుఁ గుశలినై యుందు" నని నుడివెను. అందులకు రాముఁడు విభీషణు నుద్దేశించి యిట్లనెను. "ఇది మొదలు నా మాటగా లంకేశ్వరుఁడవు

కమ్ము." ఇటుల రాముఁడు విభీషణుని విషయమునఁ గూడ శరణాగతరక్షకుఁడుగా, నాశ్రితార్తిహరుఁడుగా సంచరించినాఁడు.

యుద్ధవీరుఁడు :

సకలసద్గుణసంపన్నుఁ డయినశ్రీరాముఁడు ప్రముఖ యుద్ధవీరుఁడుగాఁ గూడ నభిషేకనాటకమునందు గోచరించుచున్నాఁడు. రాముఁ డెట్టి మహిమాన్వితుఁడో యతని బాణములు కూడ నంత మహితములు. శరసంధానమున నతని కతఁడే సాటి. రాముని బాణము సప్తసాలములను ద్రుంచి, యావల భూమిని ప్రవేశించి, పిమ్మట రసాతలము సొచ్చి మఱల సముద్రమునుండి వెడలి యటు పిమ్మట నది రాముని హస్తగత మయ్యెను. అట్టిది రామచంద్రుని బాణ మనిన !

రామరావణయుద్ధావసరమున రాముని బాహుబలము కన్నులకుఁ గట్టునట్లుగ ద్యోతక మగుచున్నది. రథారూఢుఁడై బంగారుకత్తిని కేలఁ బట్టి చంద్రు నొడిసి పట్టు రాహువువలె రావణుఁడు రామునితోఁ బోరాడ సాఁగెను. కాని రాముఁడు పాదచారియై దశాస్యుని మార్కొనెను. రాక్షసరాజు రామునిపై శరవర్షమును గురియించెను. కాని యెద్దుపైఁ బడినజడివానవలె నాతని శరసమూహము వ్యర్థమై పోయెను. అయినను రావణుఁడు వెనుకంజవేయక యుద్ధము సేయఁబూనెను. పిమ్మట రాముఁడు బ్రహ్మాస్త్రమును బ్రయోగింపఁగా దేవదానవులను గడగడలాడించినరావణుఁడు విగతజీవుఁ డయ్యెను. రావణుని కుమారుఁడును, నింద్రాదిదేవతలమద మణఁచినవాఁడును నగు నింద్రజిత్తు కూడ రామునిచే నిహతుఁ డయ్యెను. ఇటుల రాముఁడు బాహుబలసంపన్నుఁ లగువైరివీరులను జీల్చి చెండాడి నిష్పాపయుఁ, బావనచరితయు నగుసీతాదేవిని గలసికొనెను.

ఉపసంహారమున శ్రీరాముఁడు ధర్మసంస్థాపకుఁడుగా, సౌమ్యరూపుఁడుగా, శరణాగతరక్షకుఁడుగా, యుద్ధవీరుఁడుగా నభిషేకనాటకమున వెలుఁగొందుచున్నాఁడని నుడువఁదగును.

: వాలివధ :

by

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శ్రీమద్రామాయణమునందు వివాదములకుఁ బాల్పడిన విషయములలో వాలివధ యొకటి. దీనిని బురస్కరించుకొని కొందఱు రాముఁ డధర్మముగ సంచరించె ననియు, మఱికొందఱు రాముఁ డధర్మముగ సంచరింపలే దనియు వాదింతురు. కాని భాసమహాకవి తన యభిషేక నాటకమునందు వాలివధను సహేతుకముగ సమర్థించియున్నాఁడు. ఇక నా కవిప్రవరుఁడు సమర్థించినవిధానమును నొకింత గమనింతము.

సీతాపహరణమునకుఁ బిమ్మట రాముఁ డనుజసహితుఁడై యామెకై యన్వేషణము సలుపసాఁగెను. తదవసరమున ఋక్షవానరముల కధ్యక్షుఁ డయినసుగ్రీవుఁడు రాముని సంధించి తన దుస్థితిని విన్నవించెను. పిమ్మట రామసుగ్రీవు లిరువురు నొకరి కొకరు సాయపడి తమ కష్టములనుండి గట్టెక్కఁ బ్రతినలు చేసికొనిరి. ఈ హేతువుచే రాజ్యవిభ్రష్టుఁ డయినసుగ్రీవుని మఱల రాజ్యమునందు నిలుపుటకు శరణాగతవత్సలుఁ డగు రాముఁడు నిశ్చయమనస్కుఁ డయ్యెను. అనఁగా సుగ్రీవుని సోదరుఁ డగువాలిని హతమార్చి యాతనిరాజ్యమును సుగ్రీవున కొసఁగవలయును.

రాముని సాహాయ్యమును బడసి సుగ్రీవుఁడు వాలితోఁ బోరాడఁ దొడఁగెను. సుగ్రీవుఁడు బలహీనుఁడు. వాలియో బలవంతుఁడు. కావున నా యుద్ధమున వాలిదే పై చేయిగ నుండెను. దుఃఖకరముగ నున్నసుగ్రీవుని యవస్థను జూచి భరింపలేక హనుమంతుఁడు రాముని సమీపించి 'తా మొనర్చినశపథముఁ దలఁచి యిపుడు దేవ! తోఁచినరీతి వర్తింపవలయు'నని వేఁడెను. అంత రాముఁడు హనుమంతునితోఁ దత్తఱపడవల దని నుడివి వాలిపైఁ దన యమోఘమగు బాణమును నిగుడించెను. తత్ఫలితముగ వాలి నేలఁ గూలెను. కాని యాతనితనువు ధైర్యమున నిలిచి యుండుటను గని లక్ష్మణాదులు మిక్కిలి యాశ్చర్యము నొందిరి.

పిమ్మట వాలి తేఱుకొని బాణముమీఁది యక్షరములఁ జదివి రాముఁ డని తెలిసికొని యతనితో నిట్లనెను. "నీవు ప్రజలరాజవు. ధర్మసంస్థాపకుఁడవు. అధర్మదండకుఁడవు. ఇట్టి నీవు ధర్మము నెంచక రహస్యముగ నన్నుఁ జంపఁ దగునె? సౌమ్యస్వభావుఁడ వని ప్రజలు నిన్ను గుఱించి చెప్పుచుండఁగ నేను వింటిని. కాని యీనాఁడు నన్నధర్మముగ సంహరించుటచే నీ వపకీర్తి గడించితివి."

రామచంద్రుఁ డంత వలలు పన్ని మృగములను రహస్యముగఁ జంపుచుండుట లోకధర్మమని తలఁచి "వాలి! నీవు మృగంబవు. వధ్యుఁడవును" అని నుడివెను. కావున రాముఁడు వానరుఁ డయినవాలిని రహస్యముగఁ జంపుట లోకవిరుద్ధ మనిపించుకొనదు. రాముని యీ ప్రత్యుత్తరమును విని వాలి 'నేను వధ్యుఁడ ననియే తలఁచుచున్నావా? యని రామునిఁ బ్రశ్నించెను. అగమ్యాగమనమున వధార్హుఁడ వైతి వని రాముఁ డతనికి సమాధాన మిడెను. పొందఁ దగనిపడఁతిని బొందుట నగమ్యాగమన మని యందురు. వాలి సుగ్రీవుని భార్య యగుతారను బరిగ్రహించుటచే నతనికా దోషము సంక్రమించెను. కాని యగమ్యాగమనము వానరకులధర్మ మగుటచే వాలినిఁ దప్పు పట్టుట సమంజసముగ నుండదు. అదియును గాక భ్రాతృభార్యాగమన మను నా దోషము సుగ్రీవునియందును గలదు; కావున నతఁడు గూడ వధార్హుఁ డగుచున్నాఁడు! అట్టి యెడ రాముఁడు వాలిని మాత్రము సంహరించుట ధర్మవిరుద్ధముగ నున్నట్లు స్థూలదృష్టికి స్ఫురించును. కాని మృగధర్మమని నుడివి సకలఋక్షవానరముల కధ్యక్షుఁడును, ధర్మాధర్మములను నిర్ణయించు పాలకుఁడును నగువాలి యట్లొనర్చుట న్యాయరహితముగ నుండును గదా!

వాలి రాముని మఱియొకప్రశ్న వేసెను. "భ్రాతృగౌరవమును గూడఁ ద్యజించి నా భార్యను (తార) సుగ్రీవుఁ డపహరింపఁగా నందులకుఁ బ్రతీకారముగ నేనతని భార్య నపహరించితిని. కనుక నేను మాత్రము దండ్యుఁడ నెట్లగుదును?"

అందులకు రాముఁడు "అన్నమాత్రము తమ్ముని భార్యను గ్రహించు టెంతవఱకుఁ గని విని యెఱుఁగము" అని వాలి వేసినప్రశ్నమునకుఁ బ్రత్యుత్తర మొసఁగెను. తమ్ముఁ డన్నభార్యను గ్రహించుట పురాణప్రసిద్ధ మయిన విషయము. కాని యన్న మాత్రము తమ్మునిభార్యను గ్రహించుట లోకవిరుద్ధము. అందువలన నధర్మదండకుఁడు, శరణాగతరక్షకుఁడు నగురామచంద్రుఁడు ధర్మవిరుద్ధముగ సంచరించినవాలిని హతమార్చి సుగ్రీవునకు న్యాయముఁ జేకూర్చెను.

ఉపసంహారమున మృగముల ఛలమునఁ జంపవచ్చు ననున్యాయమువలనను, నగమ్యాగమనమువలనను, తమ్ముని భార్యను గ్రహించుటవలనను వాలి వధార్హుఁ డయ్యెను. కాఁగా దుష్టశిక్షణమును శిష్టరక్షణమును గర్తవ్యములుగాఁ గలరామచంద్రుఁ డధర్మపథమున సంచరించువాలిని సంహరించి ధర్మసంస్థాపకుఁ డయ్యెను. ఇటుల మహానాటక కర్త భాసుఁడు సహేతుకముగ వాలివధను దన యభిషేకనాటకమునందు సమర్థించినాఁడు.

విభీషణ శరణాగతి

రామాయణమునందలి వివాదగ్రస్తవిషయములలో విభీషణశరణాగతి కూడ నొకటి. ఈ విషయము నాధారముగఁ జేసికొని కొందఱు విభీషణుని భ్రాతృద్రోహమును విమర్శింతురు. కాని భాసమహాకవి విభీషణుఁడు భ్రాతృద్రోహి కాఁ డనియు, నతనికి భ్రాతృగౌరవము మెండనియు సకారణముగ నభిషేకనాటకమున సువ్యక్తము చేసినాఁడు.

విభీషణుఁడు లంకేశ్వరుఁ డగురావణుని సహోదరుఁడు; పాపభీతిఁ గలవాఁడు. హనుమదాదులవలె నతనికిని శ్రీరామునియం దపారము లగుభక్తివిశ్వాసము లుండెను. కావుననే యతఁడు పెక్కుసారులు సీతను రామునియధీన మొనర్పు మని దశకంఠునిఁ గోరెను. కాని లాభము లేకపోయెను. అందువలన రాక్షసజాతికి వినాశ మేర్పడు నని యతఁ డూహించెను. తత్ఫలితముగ విభీషణుఁడు రాక్షసకులమును సంరక్షింపఁ గృతనిశ్చయుఁ డయ్యెను.

సీతాన్వేషణార్థమై లంకాపట్టణమున కేతెంచిన హనుమంతుఁ డింద్రజిత్తుచేఁ బట్టువడి రావణుని సమక్షమునకుఁ గొంపోవఁబడెను. ఆ సమయమున విభీషణు కూడ నచటనే యుండెను. హనుమంతుఁ డంత రావణునకు రాముని సందేశమును దెలియఁజేసెను. కాని యా రాక్షసరాజు 'దేవదానవులను హతమార్చిన నాతో రాముఁ డేరీతిగ యుద్ధము సేయఁ గలఁడు?' అని ప్రశ్నించెను. అందులకు హనుమంతుఁడు రహస్యముగ సీత నేల నపహరింపవలసి వచ్చెనో తెలుపు మని రావణునిఁ గోరెను. విభీషణుఁ డప్పుడు హనుమంతుఁడు లెస్సగఁ బలికినాఁ డనియు, రావణుఁడు వికృతభిక్షుకవేషముఁ దాల్చి సీత నపహరించె ననియు నుడివెను. అతని మాటలు దశాస్యునకుఁ గోపజనకము లయ్యెను. విభీషణుఁడు శత్రుపక్షమును వహించె నని యతఁడు తలఁచెను.

పిమ్మట రాక్షసులతోఁ గూడి హనుమంతుఁడు నిష్క్రమింపఁగా విభీషణుఁడు రావణునకు హితోపదేశము గావించెను. ధర్మవిరుద్ధ మయినసీతాపహరణమువలన రాక్షసకులమునకు వినాశకాలము సమీపించిన దనియు, బలవద్విరోధము శ్రేయస్కరము గాదనియు విభీషణుఁడు నుడివెను. బలవద్విరోధ మని వినినదే తడవుగ రావణుఁ డుగ్రుఁడై విభీషణు నుద్దేశించి "మాదనుజులందు నీవు తప్పఁ బుట్టినవాఁడవు. భ్రాతృగౌరవమును గూడఁ బరికింపక నీవు శత్రుపక్షముఁ జేరి నన్నిసడించెదవా? నిన్నుఁ జూడ నొల్లను" అని కఠినోక్తు లాడెను. అంతటితో నాగలే దతఁడు. విభీషణుని దూరముగఁ దొలఁగఁద్రోయుఁ డనియుఁ దన సేవకుల నాజ్ఞాపించెను.

అంత విభీషణుఁడు రోషకామములను రోసి యుచితరీతిని వర్తింపు మని రావణునిఁ గోరి నిష్క్రమించుచు నిట్లనెను. "రావణుని సంహరింప సన్నద్ధుఁ డైనవాఁడు, నాశ్రితార్తిహరుఁడు నగురాముని శరణంది నష్టశేష రాక్షసకులమును రక్షింతును గాక!" కనుక విభీషణుఁడు రామరావణయుద్ధమునందు హతశేషు లయిన రాక్షసుల నైన రక్షింపవలయు ననుతలంపుతో రామచంద్రునిపక్షముఁ జేర నభిలషించె నని పయి వాక్యము స్పష్టము చేయుచున్నది.

ఉపసంహారమున రావణుని శ్రేయోభిలాషి యగుటచే విభీషణుఁడు భ్రాతృగౌరవముఁ గలవాఁ డని సువిదితమగుచున్నది. ఇఁక నతఁడు రాముని పక్షము జేర నన్నచో నందులకు హేతువు 'నష్టశేషరాక్షసకులము నైన రక్షింపవలయు' ననునతని యభిలాషయే. కాన విభీషణుఁడు భ్రాతృద్రోహి కాఁజాలఁ డని యభిషేకనాటకము ప్రవ్యక్త మొనర్చుచున్నది. అనఁగా విభీషణశరణాగతి సహేతుక మని నుడువవలయును.

దుర్గేశనందని యందలి చారిత్రక పరిస్థితులు

by

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దుర్గేశనందని యొక చరిత్రాత్మకనవల. వంగదేశశకము పదియవ శతాబ్దమునందలి రాజకీయవాతావరణమున కీ నవల దర్పణము. నాఁటి రాజకీయ సాంఘికపరిస్థితు లిందుఁ గన్నులకుఁ గట్టునట్లుఁగ నభివర్ణింపఁబడినవి. మొగలాయీలును, పఠానులును రాజకీయముగ విశేషాధికారముఁ బడసియుండిరి. బలసంపన్ను లయినరాజపుత్రులు బలహీను లై మొగలుల యొక్కయుఁ, బఠానులయొక్కయు ననుగ్రహమునకుఁ బ్రాకులాడుచుండిరి. కొందఱు రాజపుత్రులు మొగలు చగ్రవర్తి యగునక్బరుతో సఖ్యసంబంధములు చేసికొని యాతనికి సామంతు లయి కాలము గడపుచుండిరి. ఇది యానాఁటి రాజపుత్రవీరుల దుస్థితి.

మొగలాయీ వంశదీపకుఁ డగునక్బరు సింహాసనము నలంకరించుటకుఁ బూర్వము వంగదేశము పఠానుల పరిపాలనమునం దుండెను. అక్బరు సేనాధిపతి యగు మణీయమ్‌ఖా ననునతఁడు దాయూదుఖాను నోడించి పఠానుల రాజ్యాధికారమునకు స్వస్తి చెప్పెను. వంగదేశము మొగలుల హస్తగత మయ్యెను. పిమ్మట దాయూదుఖాను తన యనుచరులతోఁ గూడి యొరిస్సాదేశమునకుఁ జని యచట పఠానుల రాజ్యమును స్థాపించెను. కాని మొగలుచక్రవర్తి సైన్యాధిపతి పఠానులను జయించి యొరిస్సాను గూడ మొగలాయీ రాజ్యమున లీనము గావించెను. ఈ హేతువుచే దేశమునం దల్లరులు తల యెత్తెను.

ఇది యిట్లుండఁగ నక్బరు చక్రవర్తి వంగదేశమునఁ బన్నులు వసూలు చేయుటలో నొక క్రొత్త 'సెటిల్‌మెంటు' పద్ధతి నవలంబించెను. ఈ నూత్నవిధానము జాగీరుదారులయొక్కయు, భూస్వాములయొక్కయు నాగ్రహమునకుఁ బాల్పడెను. ఈ యవకాశమును బురస్కరించికొని పఠానులు కటుల్‌ఖా నను వాని యాధిపత్యమున నొరిస్సాకుఁ జని యాదేశమును దమ స్వాధీనముఁ గావించుకొనిరి. తత్ఫలితముగ యా పఠానులురాజకీయముగ బలవంతులు కాఁదొడఁగిరి. కటుల్‌ఖాను పఠానుల పాలకుఁడయ్యెను. అస్మాన్‌ఖా ననునతఁ డతని సేనాధిపతియయ్యెను.

అక్బరు దూరదృష్టి గలచక్రవర్తి. రాజపుత్రుల వంటి బలసంపన్ను లగువీరులు భారతావనియందు లేరనియు, వారి సహకారములేకుండ సుస్థిరప్రభుత్వమును సంస్థాపించుట దుర్లభ మనియు నక్బరుచక్రవర్తి దృఢ విశ్వాసము. కావున నతఁడు రాజపుత్రులతో వైవాహిక సంబంధము లేర్పఱుచుకొనఁ జొచ్చెను. ఇందులకు రాజ్యాధికారమును వాంఛించినరాజపుత్రులు కొందఱు చక్రవర్తితో వియ్యము లందసాగిరి. వారిలో మానసింహుఁ డను నతఁడు ప్రథముఁడును ప్రముఖుఁడును. అక్బరు కుమారుఁ డగుసలీమున కీతఁడు బావమఱఁది. కాని చక్రవర్తి తలపెట్టిన యీ వైవాహికసంబంధములు కొందఱు రాజపుత్రుల యాగ్రహమునకు గుఱి యయ్యెను. వా రక్బరుపైఁ గత్తి గట్టి సమయమునకై నిరీక్షించుచుండిరి. ఈ వర్గమునకుఁ జెందినవాఁడే గరమందర దుర్గాధీశ్వరుఁ డగువీరేంద్రసింహుఁడు.

నానాఁటికి మొగలాయీలును, బఠానులును ప్రబలులు కాఁదొడఁగిరి. మానసింహుని తనయుఁ డగు జగత్సింహుఁడు కటుల్‌ఖానుని, నాతని యేఁబదివేల సైన్యమును జయించుటకుఁ గృతనిశ్చయుఁ డయ్యెను. కాఁగా నతఁడు సైన్యసమేతుఁ డై వైరివీరసంహారమునకుఁ గడంగెను. పఠానులు కూడ మొగలు వీరులతోఁ బోరాడ నిశ్చయించిరి. ఇటుల నాఁటి రాజకీయ వాతావరణము కలుషిత మై యుండెను.

గరమందరదుర్గాధిపతి వీరేంద్రసింహుఁడు మానసింహునిపైఁ గలద్వేషభావమును బురస్కరించుకొని పఠానుల పక్షముఁ జేరి యక్బరు నెదిరింపఁ దలఁచెను. కాని యాతని యాధ్యాత్మికగురు వగునభిరామ

స్వామి వీరేంద్రసింహుని మొగలాయీల పక్షముఁ జేరుమని ప్రోత్సహించెను. పిమ్మట నతఁడు గురునానతిప్రకారము మొగలుల పక్షముఁ జేరుటకు నిశ్చయించెను. ఇట్లుండ నొకనాఁడు దురదృష్టవశమున నస్మాన్ ఖాను కొందఱు పఠానులతోఁ గూడి రహస్యముగ గరమందరముకోట లోనికిఁ బ్రవేశించెను. తత్సమయమున జగత్సింహుఁడు కూడ నా కోటయందే యుండెను. అటుపిమ్మట వీరేంద్ర సింహుఁ డస్మాన్ ఖానుతో యుద్ధ మొనర్చెను. కాని యతఁడు శత్రువులచేఁ జిక్కెను. జగత్సింహుఁడుకూడ బఠానులకుఁ బట్టువడెను. ఇటుల నా దుర్గమునం దున్న వా రెల్లరు పఠానులచే బంధింపఁబడిరి.

దినములు గడచుచుండెను. కటుల్ ఖానుని జన్మదినోత్సవ మానాఁడు. కావున పఠానువీరులు మద్యము సేవించి మత్తిలియుండిరి. తత్సమయమున విమల (వీరేంద్రసింహుని భార్య) కటుల్ ఖానుని దన కత్తితోఁ బొడిచివైచి పాఱిపోయెను. అంత నతఁడు బంధితుఁడై యున్న జగత్సింహునిఁ దనయొద్దకు రప్పించుకొని యతనితో సంధి ప్రయత్నము గావింపుమని నుడివెను. జగత్సింహుఁ డందులకు సమ్మతించెను. పిమ్మట కటుల్ ఖాను విగతజీవుఁ డయ్యెను. అంతకు మున్నె వీరేంద్రసింహుడు పఠానులచే శిరచ్ఛేదముఁ గావింపఁ బడెను.

కటుల్ ఖానుని యభిమతము ననుసరించి జగత్సింహుఁడు తన తండ్రి యగుమానసింహునిఁ గలసికొని పఠానులతోడి సంధికై ప్రయత్నించెను. మానసింహుఁ డందులకు సమ్మతింపఁగా రెండు షరతులమీఁద సంధి కుదిరెను. పఠానులు మొగలుచక్రవర్తి పరిపాలనము నంగీకరించుట, ఒరిస్సా పఠానుల రాజ్యాధికారమున నే యుండుట యనునవి యా రెండుషరతులు. ఇటుల పఠానులకును, మొగలులకును సంధి జరగెను. తత్ఫలితముగ దేశమున మఱలఁ బ్రశాంతవాతావరణము నెలకొనెను; శాంతి వర్ధిల్లెను.

Department of Mathematics :

The Generalised Ratio Test

by

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Professor of Mathematics

The student has already studied D' Alembert's Ratio test, and also Raabe's test. These and other special tests are, however, not exhaustive, for one could always contrive to write down a series $\sum u_n$ whose convergence could not be established from the known tests.

In the history of the theory of infinite series, two facts emerged when mathematicians had discovered many tests for examining the convergence of series.

1. The tests could not be exhaustive.

2. The proofs of most of the tests ran along almost similar lines which the student would have noticed when he proved each of the above tests separately.

The above tests are particular cases of a more general test which we now give below.

Enunciation : Let $\sum u_n$ and $\sum 1/d_n$ be two series of positive terms and suppose that $\sum 1/d_n$ is divergent ; also suppose that

$$v_n = d_n u_n/u_{n+1} - d_{n+1} \text{ ; then}$$

(i) *If a fixed number K can be found so that after a certain stage, say, for $n > m$, $v_n > K > 0$, the series $\sum u_n$ is convergent*

(ii) *If $v_n < 0$ for $n > m$, then $\sum u_n$ is divergent.*

Proof :

(i) Putting $m, m+1, \ldots\ldots n-1$, in succession for n in the given condition, we have

$$d_m u_m - d_{m+1} u_{m+1} > K u_{m+1}$$

$$d_{m+1} u_{m+1} - d_{m+2} u_{m+2} > K u_{m+2}$$

$$\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots$$

$$d_{n-1} u_{n-1} - d_n u_n > K u_n$$

Adding, $d_m u_m - d_n u_n > K(u_{m+1} + u_{m+2} + \ldots \ldots + u_n)$

$$\therefore u_{m+1} + u_{m+2} + \ldots + u_n < \frac{1}{K}(d_m u_m - d_n u_n) < \frac{1}{K} d_m u_m.$$

Hence if s_n be the sum to n terms of $\sum u_n$, $s_n < s_m + \frac{1}{K} d_m u_m$, a fixed number.

$\therefore \sum u_n$ is convergent [$\because$ if s_n is always less than some fixed no K, the series converges and its sum is less than K].

(ii) Since $d_n \frac{u_n}{u_{n+1}} - d_{n+1} < 0$ for $n > m$, we have $d_m u_m < d_{m+1} u_{m+1} < \ldots < d_n u_n$

$$\therefore u_n > d_m u_m \frac{1}{d_n}$$

Now $d_m u_m$ is a fixed number and $\sum \frac{1}{d_n}$ is divergent

$\therefore \sum u_n$ is divergent.

Note 1. A particular case occurs when $\lim_{n \to \infty} v_n$ exists If the limit be l, then the series $\sum u_n$ converges if $l > 0$ and diverges if $l < 0$.

Note 2. In the original theorem given above, if $v_n \to 0$ we cannot find K so that $v_n > K > 0$ for $n > m$ and the test fails.

Note 3. In part (i) of the test, $\sum 1/d_n$ need not diverge. It is enough if d_n be any positive function of n.

Note 4. From the result of the above theorem we can deduce *'D' Alembert's Ratio Test* as follows:

Write $d_n = 1$, so that $v_n = u_n/u_{n+1} - 1$

Then $\sum u_n$ converges if $\lim_{n \to \infty} \frac{u_n}{u_{n+1}} > 1$ and diverges if $\lim_{n \to \infty} \frac{u_n}{u_{n+1}} < 1$.

Note 5. Raabe's test can be deduced as follows :

Write $d_n = n$ so that $v_n = n\, u_n/u_{n+1} - n - 1$

Then the series $\sum u_n$ converges if

$\lim_{n \to \infty} n\left(\frac{u_n}{u_{n+1}} - 1\right) > 1$ and diverges if

$$\lim_{n \to \infty} n\left(\frac{u_n}{u_{n+1}} - 1\right) < 1.$$

Continuous Distributions

by

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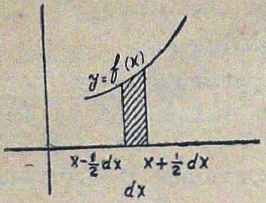
A continuous distribution is one in which the variable takes every value between certain limits a and b. The total frequency is therefore infinite ; and so is the frequency within any finite interval, α to β, of the range of the variable.

Suppose $y=f(x)$ is the frequency curve. The relative frequency in the interval $(x-\frac{1}{2}\,dx,\ x+\frac{1}{2}\,dx)$ is equal to the area of the shaded strip.

i.e. $dF\equiv f(x)dx$.



Hence if the curve excists between (a, b), then the total relative frequency in the range is $F\equiv\int_a^b f(x)\,dx$.

In particular the frequency in the range (α, β) is $\int_\alpha^\beta f(x)\,dx$.

Now, the total relative frequency in the case when the frequency function $y=f(x)$ is is defined only in $(a, b)=\int_a^b f(x)dx=\int_{-\infty}^{\infty} f(x)\,dx$ since the integrals of $f(x)$ in the range $(-\infty, a)$ and (b, ∞) are evidently zero.

If we use proportional frequencies, so that the area of the curve $y=f(x)$ between the ordinates at the limits where the curve is defined, is equal to unity then $\int_{-\infty}^{\infty} f(x)\,dx=1$.

The arithmetic mean $\bar{x}$ is defined to be

$$\bar{x}=\frac{\int_{-\infty}^{\infty} x\,f(x)\,dx}{\int_{-\infty}^{\infty} f(x)\,dx}$$

where actual frequencies are used.

If proportional frequencies are used,

$$\bar{x}\equiv\int_{-\infty}^{\infty} x\,f(x)\,dx.$$

The rth moment μ'_r about any point 'a' is defined to be

$$\mu'_r(a)\equiv\int_{-\infty}^{\infty}(x-a)^r f(x)\,dx.$$

The rth moment μ_r about the $A.M\ \bar{x}$ is

$$\mu_r\equiv\int_{-\infty}^{\infty}(x-\bar{x})\,f(x)\,dx.$$

Problem :—Given the rth moment about any point 'b', to find the rth moment about any other point 'a'.

$$\mu'_r(a)\equiv\int_{-\infty}^{\infty}(x-a)^r f(x)\,dx$$

$$\equiv\int_{-\infty}^{\infty}[(x-b)+(b-a)]^r f(x)\,dx$$

$$=\int_{-\infty}^{\infty}\sum_{j=0}^{r} r^c j\,(x-b)^{r-j}\,c^j f(x)\,dx$$

where $\underline{c=b-a}$.

$$\equiv\sum_{j=0}^{r} r^c j\,c^j\int_{-\infty}^{\infty}(x-b)^{r-j} f(x)\,dx$$

$$\equiv\sum_{j=0}^{r} r^c j\,c^j\,\mu'_{r-j}(b)$$

$=[\mu'(b)+c]^r$ where in this expansion sufficient care is taken to see that the powers of $\mu'(b)$ are replaced by suffixes of $\mu'(b)$.

Putting $r=2$ in the formula, we see that

$$\mu'_2(a)=[\mu'(b)+c]^2$$

Now set $a=\bar{x}=\mu'_1(0)$ & $b=0$ } Then $c=b-a=-\mu'_1(0)$

$$\therefore \mu_2\equiv[\mu'(0)+c]^2\equiv\mu'_2+2\mu'_1 c+c^2$$
$$\equiv\mu'_2-2\mu'^2_1+\mu'^2_1\equiv\mu'_2-\mu'^2_1.$$

$\therefore$ If σ is the standard deviation of the distribution, then

$$\sigma^2\equiv\mu'^2_2-\mu'^2_1\equiv\int_{-\infty}^{\infty}x^2 f(x)\,dx-\bar{x}^2.$$

The Median is that value of x that gives rise to a cumulated frequency of $N/2$ where N is the total.

$\therefore$ Median v is given by

$$\int_{-\infty}^{v}f(x)\,dx=\int_{v}^{\infty}f(x)\,dx=N/2.$$

$=\frac{1}{2}$ if proportional frequencies are used.

Mean deviation $M.D$ about any point 'a' is defined to be

$$M.D\equiv\int_{-\infty}^{\infty}|x-a|\,f(x)\,dx$$

$$\text{where}\int_{-\infty}^{\infty}f(x)\,dx=1.$$

$$\equiv\int_{-\infty}^{a}(a-x)f(x)\,dx+\int_{a}^{\infty}(x-a)f(x)\,dx$$

$$=\int_{-\infty}^{a}a f(x)\,dx-\int_{-\infty}^{a}x f(x)\,dx$$
$$+\int_{a}^{\infty}x f(x)\,dx-\int_{a}^{\infty}a f(x)\,dx.$$

$$\equiv a\left[\int_{-\infty}^{a}f(x)\,dx-\int_{a}^{\infty}f(x)\,dx\right]$$
$$+\left[\int_{a}^{\infty}x f(x)\,dx-\int_{-\infty}^{a}x f(x)\,dx\right]$$

$$\text{Now}\int_{-\infty}^{\infty}f(x)\,dx=1.$$

$$\text{i.e.}\int_{-\infty}^{a}f(x)\,dx+\int_{a}^{\infty}f(x)\,dx=1$$

$$\text{i.e.}\int_{a}^{\infty}f(x)\,dx=1-\int_{-\infty}^{a}f(x)\,dx$$

$$\text{Also}\int_{-\infty}^{\infty}x f(x)\,dx=\bar{x}$$

$$\text{i.e.}\int_{-\infty}^{a}x f(x)\,dx+\int_{a}^{\infty}x f(x)\,dx=\bar{x}$$

$$\therefore\int_{a}^{\infty}x f(x)\,dx=\bar{x}-\int_{-\infty}^{a}x f(x)\,dx$$

$$\therefore M.D\equiv a\left[\int_{-\infty}^{a}f(x)\,dx-1+\int_{-\infty}^{a}f(x)\,dx\right]$$
$$+\left[\bar{x}-\int_{-\infty}^{a}x f(x)\,dx-\int_{-\infty}^{a}x f(x)\,dx\right]$$

$$\equiv a\left[2\int_{-\infty}^{a}f(x)\,dx-1\right]+\left[\bar{x}-2\int_{-\infty}^{a}x f(x)\,dx\right]$$

$$\therefore M.D=(\bar{x}-a)+2\left[a\int_{-\infty}^{a}f(x)\,dx-\int_{-\infty}^{a}x f(x)\,dx\right]$$

In particular, the average deviation is

$$A.D\equiv2\int_{-\infty}^{x}(\bar{x}-x)f(x)\,dx.$$

Tangent of the sum of n angles, by the Method of Induction

by

K. V.

$$\text{Tan } (A_1+A_2+A_3+\ldots+A_n)=\frac{s_1-s_3+s_5-s_7+\ldots.}{1-s_2+s_4-s_6+\ldots..}$$

where $s_1=\tan A_1+\tan A_2+\tan A_3\ldots$

$s_2=\tan A_1 \tan A_2+\tan A_1 \tan A_3+\ldots$

$s_3=\tan A_1 \tan A_2 \tan A_3+\tan A_2 \tan A_3 \tan A_4\ldots\ldots\ldots$

....

The Method of Induction is used to prove the expansion of Binomial theorem. This can also be used to prove the above theorem.

$A_1, A_2, A_3, \ldots A_n$ are n different angles.

s_1 is the sum of the tangents of the separate angles,

s_2 is the sum of the tangents taken two at a time,

s_3 the sum of the tangents taken three at a time and so on.

Let us assume the theorem for any value of n, say m.

That is, $\tan (A_1+A_2+A_3+\ldots.A_m)=\dfrac{s_1-s_3+s_5-s_7+\ldots\ldots}{1-s_2+s_4-s_6+\ldots\ldots}$

Then, $\text{Tan } (A_1+A_2+\ldots+A_m+A_{m+1})=\tan [(A_1+A_2+A_3+\ldots A_m)+A_{m+1}]$

$$=\frac{\tan (A_1+A_2+A_3+\ldots+A_m)+\tan A_{m+1}}{1-\tan (A_1+A_2+\ldots+A_m) \tan A_{m+1}}$$

$$=\frac{\dfrac{s_1-s_3+s_5-s_7+\ldots}{1-s_2+s_4-s_6+\ldots}+\tan A_{m+1}}{1-\dfrac{s_1-s_3+s_5-s_7+\ldots}{1-s_2+s_4-s_6+\ldots}\tan A_{m+1}}$$

$$=\frac{(s_1-s_3+s_5-s_7+\ldots)+(1-s_2+s_4-s_6+..)\tan A_{m+1}}{(1-s_2+s_4-s_6+\ldots)-(s_1-s_3+s_5-s_7+\ldots)\tan A_{m+1}}$$

Let $t_1, t_2, \ldots t_{m+1}$ stand for $\tan A_1$, $\tan A_2, \ldots\ldots \tan A_{m+1}$ respectively.

Then $\tan (A_1+A_2+\ldots+A_{m+1})=\dfrac{(s_1+t_{m+1})-(s_3+s_2\,t_{m+1})+(s_5+s_4\,t_{m+1})-\ldots\ldots\ldots}{1-(s_2+s_1t_{m+1})+(s_4+s_3\,t_{m+1})-(s_6+s_5\,t_{m+1})+\ldots\ldots}$

But $s_1+t_{m+1}=(t_1+t_2+t_3+\ldots+t_m)+t_{m+1}$

$=$the sum of the $(m+1)$ tangents

$s_2+s_1\,t_{m+1}=(t_1\,t_2+t_2\,t_3+\ldots)+(t_1+t_2+\ldots+t_m)\,t_{m+1}$

$=$the sum, two at a time, of the $(_{m+1})$ tangents.

$s_3+s_2\,t_{m+1}=(t_1\,t_2\,t_3+t_2\,t_3\,t_4+\ldots)+(t_1\,t_2+t_2\,t_3+\ldots)\,t_{m+1}$

$=$the sum, taken three at a time, of the $(m+1)$ tangents and so on.

Hence we find that $\tan (A_1+A_2+\ldots+A_{m+1})=\dfrac{s_1-s_3+s_5-s_7+\ldots\ldots}{1-s_2+s_4-s_6+\ldots\ldots}$

That is, tangent of $(m+1)$ angles is also of the same form as that of m angles.

But, we know, $\tan (A_1+A_2+A_3)=\dfrac{\tan A_1+\tan A_2+\tan A_3-\tan A_1 \tan A_2 \tan A_3}{1-\tan A_2 \tan A_3-\tan A_3 \tan A_1 \tan A_1 \tan A_2}=\dfrac{s_1-s_3}{1-s_2}$

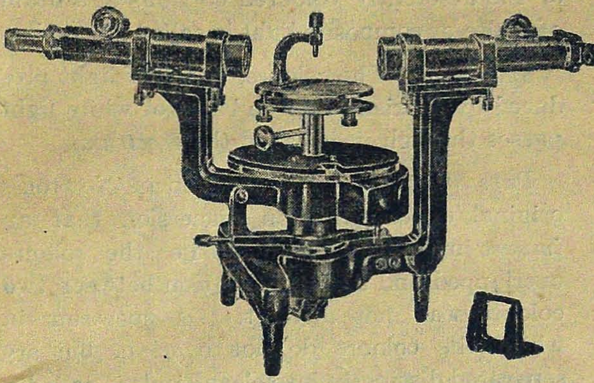
Hence the theorem is true for $(3+1=4)$ angles ; Since it is true for 4 angles, it must be true for 5 angles ; and so on. Hence it is true universally.

SPECTROMETER

by

A. V. S.

The spectrometer consists of three essential parts, viz., the collimator, the telescope and the prism-table.



1. *The Collimator:*—It is a brass tube 8 to 9 inches in length provided with an achromatic convex lens at one end known as the collimating lens. At the farther end of the tube there is a slit which consists of two short vertical steel edges one of which can be moved to and fro by means of a screw provided for the purpose. The width of the slit can thus be altered. The slit is fixed to the end of another brass tube moving within the main tube. The distance between the slit and the collimating lens can be altered by working a focussing screw provided for the purpose. The collimator is mounted horizontally and rigidly to the base of the instrument, with the lens turned towards the central axis of the instrument.

2. *The Telescope:*—The telescope is an astronomical one. It is also a brass tube almost of the same length as the collimator. The objective of the telescope is a convex lens of the same diameter as the collimating lens, fitted at one end of the tube. The tube carrying the eye-piece can be moved to and fro within the main tube by means of a focussing screw. Within the tube carrying the eye-piece and in front of it, there is a pair of fine cross wires. The distance between the eye-piece and the cross wires can be altered by moving the eye-piece in or out. The telescope is mounted horizontally with the objective turned towards the central axis of the instrument and in a level with the collimator. The upright carrying the telescope is attached to a rotating piece which carries a circular scale graduated in degrees and half degrees. Thus, when the telescope is rotated, the circular scale also rotates with it about the central axis of the instrument. At the base of the telescope there are two screws, one parallel to the axis of the telescope and the other at right angles to it. By screwing up the former (the clamping screw) the telescope can be clamped. Having clamped the telescope, further fine adjustments, if necessary, can be made by working the latter (the tangent screw). Note that the tangent screw is effective only when the telescope is clamped.

3. *The Prism-table:*—The prism-table consists of a circular brass platform carried by a vertical rod passing through a slot cut in the spindle at the central axis of the instrument. The platform can be raised or lowered and clamped in any position by means of a screw. The platform is provided with three levelling screws at the corners of an equilateral triangle. A number of parallel lines parallel to a line joining any two of the levelling screws, are drawn on the surface of the platform. There is also a clamping device on the surface of the platform by means of which a prism placed on the platform can be clamped. The spindle carrying the platform passes through the centre of a circular metallic disc of the same diameter as the circular scale and lying above it. At diametrically opposite points of the disc, there are two verniers moving alongside the graduations of the circular scale. The prism-table also is provided with a clamping screw and a tangent screw just like those of the telescope.

The collimator, the telescope aud the prism-table are mounted compactly on a heavy tripod base.

[For adjustments of and experiments with the spectrometer the student is advised to refer to Intermediate Practical Physics Part II by the author]

DISPERSION

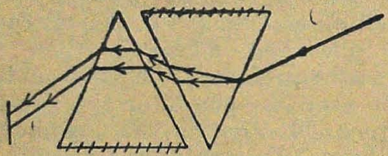
by

M. RANGANATHAM, B.Sc. (HONS)

Composite Character of white light:—In 1666 Sir Isaac Newton discovered that the white light was apparently compound. When a beam of sunlight, admitted through a small hole into a dark room, is allowed to fall on a prism and the emergent rays caught on a white screen, an extended patch of colours is seen. On one end of the image is red and as we pass from this to the opposite end of the image, the colour changes through orange, yellow, green and blue to violet. This coloured image is called the *spectrum.*

Newton carried out experiments to show the colours of the spectrum are not given to white light by the prism; but are actually present in white light. The prism merely separates them—the different coloured rays being differently refracted by the prism.

Recombination of Colours:—He also concluded from his experiments that the coloured rays in a dispersed beam could be recombined to form the composite white light. This was



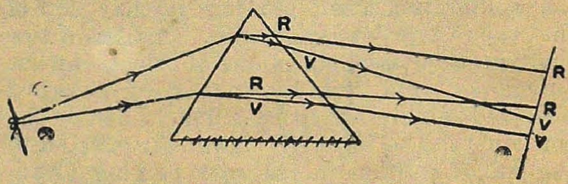
shown by passing a dispersed beam through a second similar prism, placed inverted with one of its faces parallel to a face of the first prism as shown in the above figure. The beam emerging out of the second prism is found to be white. The action of these two prisms is similar to a parallelsided glass slab. The deviation produced by the first prism is annulled by that produced dy the second so that the emergent beam is parallel to the original beam though the rays of different colours take different paths. But the eye does not see the colours because the coloured rays are all parallel to one another and are brought to a single focus on the retina which senses the white light.

Dispersion:—The phenomenon of separation of the differently coloured portions of a beam of white or composite light is called *dispersion.*

Spectrum:—The coloured patch of light produced by a prism when a beam of white light passes through it, is called the *spectrum.*

Pure Spectrum:—It was seen in Newton's original experements on dispersion that an *impure* image was obtained—i.e. the colours overlapped and the demarcation between two colours was not distinct. A spectrum in which the colours do not overlap, but are separated distinctly into clear bands is called a *pure spectrum.*

Production of pure Spectrum:—

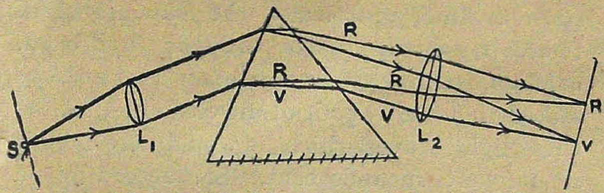


It is obvious from the figure that if a spectrum be produced by a broad beam it will be impure as there will be overlapping of colours, except at the edges. The widths RR and VV will depend on the breadth of the incident beam. Hence to obtain a pur[illegible] spectrum, with no overlapping of colours, [illegible] first condition is that the incident beam sho[illegible] pass through a narrow slit.

In a pure spectrum the different colours must be brought to different foci on the screen. It may be possible for a convex lens to bring the diffrently coloured rays to seperate foci if they are in parallel groups, after emerging from the prism i.e. all the red rays, all the yellow rays, and so on come as parallel beam. For this, the incident beam must be parallel. Moreover, all the different spectra will not be

in focus on the same screen unless all the beams forming the coloured images have got the same deviation. For this reason, the best result is obtained if the prism is placed in the position of minimum deviation for the mean rays—viz., the yellow rays. The other rays will then be nearly at minimum deviation.

Arrangement for pure spectrum :—



Narrow slit Prism in min-deviation Screen

Light from a powerful source of light passes through a narrow slit S and falls on a lens L_1. The slit is placed at the focal plane of the lens L_1 in order to render the rays emerging from the lens, parallel. Thus a narrow beam of parallel rays is incident on a prism placed in the position of minimum deviation for yellow rays. The prism produces a definite deviation for each colour. Since the incident beam is parallel, the deviation produced for any one colour of light will be same for all the rays of incident light, though it will be different for different colours. Hence in the emergent beam, rays of the same colour are parallel—e.g. all the red rays will be parallel, all yellow rays will be parallel, and so on. A second lens L_2 now brings the differently coloured rays to different foci on the screen.

The conditions for pure spectrum :—

(i) *The slit should be narrow.*

(ii) *The prism must be placed in the position of minimum deviation for the mean rays.*

(iii) *The incident beam of light must be parallel.*

(iv) *The emergent beam of light should be brought to a focus by a converging lens.*

Types of Spectra :—All spectra can be broadly divided into two classes (i) *Emission spectra* and (ii) *Absorption Spectra.*

I. Emission spectra may be subdivided into three classes (i) *Continuous spectra,* (ii) *Bright line spectra* and (iii) *Fluted or Band Spectra.*

(i) *Continuous Spectra :*—A spectrum in which all the colours from red to violet are present continuously, each colour shading off gradually into the next without any break or gap, is called a *Coutinuous Spectrum.*

Sources :—All incandescent solids, and iquids and gases under great pressure.

Example :—The spectra of an incandescent electric lamp, electric arc etc. are continuous.

(ii) *Bright line Spectra :—A bright line spectrum consists of a number of sharply defined lines separated from one another by dark spaces.*

Sources :—Incandescent gases or vapours of elements.

Examples :—when a piece of asbestos soaked in common salt solution is put in a Bunsen flame, it emits the well-known yellow line (called the D line of sodium) due to element sodium. Similarly the salts of potassium have got two prominent lines in the red and one in the extreme violet.

(iii) *Fluted or Band Spectra :—A band spectrum consists of a number of broad luminous bands, sharply defined at one edge and shading off gradually at the other edge.* When examined by a spectrometer of great dispersive power, each band is found to consist of a number of lines, closely packed towards the definite edge of the band and more and more widely apart as the blurred edge of band is approached.

Source :—The spectra given by compounds like cyanogen.

It is believed that these spectra are emitted by molecules of a gas while atoms give rise to line spectra, and therefore the latter are characteristic of the elements.

II. *Absorption Spectra :*—If in the path of a white light, some transparent substance be interposed, which absorbs some constituent rays, then the spectrum of the transmitted light will be found wanting in the same colours. Such a spectrum is know as *Absorp-*

tion spectrum. Such spectra may be subdivided into two division (i) *Dark-line spctra* and (ii) *Dark-band spectra.*

(i) *Dark-line spectra* :—If white light from a hot source be passed through a space filled with a cooler vapour, the vapour will absorb from the white light just those constituents which the vapour itself emits when heated to incande scence. So the resultant spectrum is like a continuous spectrum crossed by a number of dark lines due to absorption of some of the rays during their passage through the vapour.

Examples :—Solar spectrum.

Dark-band spectra :—It the spectrum is viewed though a piece of red glass, then only red colour of the spectrum will be visible, because red absorbs all the colours except the red.

A dilute solution of potassium permanganate absorbs the middle region of the spectrum. Hence in the spectrum of white light passing through such absorbing media, *dark-bands* or absorption bands, as they are called, are seen to be present due to some portion being abosorbed.

Solar Spectrum and Fraun hofer's lines :—

In 1814, Fraunhofer examined solar spectrum in great detail by the use of a teles cope, and observed that the whole length of the spectrum is crossed by a large number of dark lines. These lines are known as *Fraun hofer's Lines.* Three of these lines called A, B, and C are found in the red region and one D in the yellow region and so on. Determination of wavelengths of these dark-lines showed that these are formed at those positions where bright lines occur in the emissio spectra of certain elements.

Explanation :—Bunsen and kirchoff gave an explanation for the occurence of Fraunhofer's lines. The Sun is believed to consist of a white-hot solid (or liquid) at the centre known as the *photosphere* surrounded by a comparalivily cooler atmosphere called the *chromosphere* in which practically the vapours of all terrestrial elements like oxygen, hydrogen, calcium, sodium etc., are present. It is already stated that the vapour of an element absorbs these light waves which it would itself emit if it were incandescent. So, according to Bunsen and kirchoff, the white light emitted by the Sun, in its passage through the cooler envelope containing vapours of different elements, is robbed of these rays that can be produced by the elements when incandescent. Hence the presence of dark lines in the solar spectrum indicates the presence of same elements in the atmosphere of the Sun. Ofcourse, in the resulting spectrum, the dark line is not absolutely dark ; only it is very much darker than the rest of the spectrum. The dark line actually receives some of the light of characteristic colour emitted by the cool vapours in the chromos phere.

The ultra–violet and infra–red spectra :—

The visible portion of the spectrum forms only a small part of the total spectrum which extends on both ends of the visible spectrum. There is an invisible type of radiation beyond the red end of the spectrum, called Infra-red rediation, which we call the heat radiation and there is also another typ invisible radiation beyond the violet kn as ultra-violet radiation.

REVISION EXERCISES

by

G. VENKATESWARLU, B. SC. (HONS.)

Chlorides :

Chlorides are salts of Hydrochloric acid. They are also compounds of Chlorine with any element. Chlorine is a very powerful electro-negative element (=highly reactive nonmetal) and combines with many metals and some nonmetals to form respective Chlorides.

Occurrence.

NaCl occurs in sea water and as rock salt; KCl —(sylvine) and $KCl\ MgCl_2 6H_2O$ —(carnallite) occur in the stass-furt deposits of Germany; $CuCO_3 Cu(OH)_2$ — Malachite. These are the major sources of chlorine and chlorides from which other compounds are manufactured.

Methods of Preparation.

I Passing chlorine on (heated) metals and nonmetals.

(a) with nonmetals

$$H_2 + Cl_2 = 2HCl$$
$$S + Cl_2 \rightleftharpoons SCl_2$$
$$2S + Cl_2 = S_2Cl_2$$
$$2P + 3Cl_2 = 2PCl_3$$
$$2P + 5Cl_2 = 2PCl_5$$
$$I_2 + Cl_2 = 2ICl$$
$$I_2 + 3Cl_2 = 2ICl_3$$

(b) with metals

$$2Na + Cl_2 = 2NaCl \qquad Zn + Cl_2 = ZnCl_2$$
$$2K + Cl_2 = 2KCl \qquad 2Al + 3Cl_2 = 2AlCl_3$$
$$Ca + Cl_2 = CaCl_2 \qquad 2Fe + 3Cl_2 = 2FeCl_3$$
$$Mg + Cl_2 = MgCl_2 \qquad Sn + 2Cl_2 = SnCl_4$$

(c) with metallic oxides mixed with carbon

$$Al_2O_3 + 3C + 3Cl_2 = 2AlCl_3 + 3CO$$
$$B_2O_3 + 3C + 3Cl_2 = 2BCl_3 + 3CO$$

II Action of Hydrochloric acid (gas or solution) on metals, metallic oxides, Metallic hydroxides or carbonates.

$$Mg + 2HCl = MgCl_2 + H_2$$
$$MgO + 2HCl = MgCl_2 + H_2O$$
$$Mg(OH)_2 + 2HCl = MgCl_2 + 2H_2O$$
$$MgCO_3 + 2HCl = MgCl_2 + H_2O + CO_2$$

Copper, Silver, Mercury, Antimony, Bismuth will not dissolve in HCl.

Tin gives stannous chloride with HCl and stannic chloride with chlorine. Similarly Iron gives Ferrous Chloride with HCl and Ferric Chloride with Chlorine.

Important Properties.

Non-metallic Chlorides are volatile and hydrolise with water (except HCl)

$$PCl_3 + 3H_2O = H_3PO_3 + 3HCl$$
$$PCl_5 + H_2O = POCl_3 + 2HCl$$
$$PCl_5 + 4H_2O = H_3PO_4 + 5HCl$$

Metallic Chlorides are nonvolatile and some of them undergo reversible hydrolysis.

$$FeCl_3 + 3H_2O \rightleftharpoons Fe(OH)_3 + 3HCl$$
$$AlCl_3 + 3H_2O \rightleftharpoons Al(OH)_3 + 3HCl$$
$$SbCl_3 + H_2O \rightleftharpoons SbOCl + 2HCl$$
$$BiCl_3 + H_2O \rightleftharpoons BiOCl + 2HCl$$

All metallic chlorides are soluble in water except Mercurous, Silver and Lead chlorides

Tests for metallic chlorides:—

1. With conc. H_2SO_4—white fumes of HCl are obtained. These fumes can be tested with litmus, and a glass rod dipped in NH_4OH or $AgNO_3$.

2. With MnO_2 + Conc. H_2SO_4—Chlorine is liberated. Starch-iodide paper turns blue.

3. With $K_2Cr_2O_7$ + Conc H_2SO_4–Brownish red fumes of chromyl chloride are seen (The fumes give a Yellow ppte on a glass rod dipped in lead acetate solution.

4. Solution of a chloride + $AgNO_3$ solution. A white ppte insoluble in HNO_3 but soluble in NH_4OH.

5. Solution of a chloride + $PbCl_2$—White ppte insoluble in NH_4OH.

6. Soln of a chloride + $Hg_2(NO_3)_2$—White ppte turned black by NH_4OH.

Action of heat on chlorides.

1. No decomposition in the case of NaCl, KCl, $CaCl_2$ and $BaCl_2$.

2. Thermal dissociation in the case of NH_4Cl and PCl_5.

3. Basic chlorides are obtained in the case of $MgCl_2 6H_2O$ and $ZnCl_2\ 2H_2O$

$$MgCl_2 6H_2O \rightarrow Mg(OH)Cl + HCl + 5H_2O$$

$$ZnCl_2\ 2H_2O \rightarrow Zn(OH)Cl + HCl + H_2O.$$

4. Chlorine is obtained in the case $CuCl_2$

$$2CuCl_2 \rightarrow Cu_2Cl_2 + Cl_2$$

R[illegible]sion Study of the Metallic Chlorides

NaCl	Occurs as rock salt and in sea-water from which it is prepared.	It is the starting materical for the manufacture of all sodium salts. With H_2SO_4 gives $NaHSO_4$ and Na_2SO_4 plus HCl. When molten NaCl is electrolysed sodium metal and chlorine gas are got. NaCl soln. is electrolysed $NaOH, H_2$ and Cl_2 are obtained. Besides the above, it is used in the foods as a preservative and to taste; also for glazing porcelain etc.
KCl	Occurs in the stassfurt deposits of Germany from which it is prepared	It is the starting material for the preparation of the metal, KOH $KClO_3, KClO_4, K_2SO_4, K_2S$ etc. It is used as a fertiliser
NH_4Cl Sal Ammoniac	Prepared by neutralising $NH_3 + HCl$ or by the double decomposition between $NaCl + (NH_4)_2SO_4$	It undergoes thermal dissociation when heated. It is used as a flux in soldering; in electric cells, dry batteries, in medicine, and as a reagent in the lab.
$CaCl_2$	Biproduct in the manufacture of Na_2CO_3 : $KClO_3$ etc., can be prepared by neutralising HCl with lime	Deliquescent solid. Used as a drying agent for gases. And organic liquids. Used also in dessicators
$BaCl_2 2H_2O$	Prepared by the action of HCl on $Ba(OH)_2$, $BaCO_3$; BaS etc.	Reagent in the lab and a poison.
$MgCl_2 6H_2O$	Occurs in the stassfurt deposits as carnallite Prepared by the action of Cl_2 on Mg or HCl on $MgO, Mg(OH)_2$ or $MgCO_3$. Occurs in natural waters	When heated the hydrated salt decomposes giving a basic chloride and finally MgO. Used in cotton spinning.
$ZnCl_2 H_2O$	Action of HCl on Zn, ZnO or $ZnCO_3$	When heated it forms an oxychloride. Used in the preservation of timber, as a soldering fluid, for dissolving cotton etc.
$MnCl_2 4H_2O$	Obtained by heating MnO_2 and HCl	Rose coloured solid.
$AlCl_3 6H_2O$	Action of HCl on Al, Al_2O_3 or $Al(OH)_3$ or by passing Cl_2 on heated Al or $(Al_2O_3 + 3C)$	When heated it gives Al_2O_3. Anhydrous salt is an important catalyst in org chemistry.

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$CrCl_3 6H_2O$	By passing Cl_2 over a mixture of Cr_2O_3 and C	Green solid.
Hg_2Cl_2 Calomel	It is Obtained as a ppte when any chloride soln. is added to Mercurous nitrate. or by subliming a mixture of $HgCl_2 + Hg$	White insoluble solid used medicine
$HgCl_2$ Corrossive sublimate	Prepared by subliming a mixture of ($HgSO_4 + NaCl + MnO_2$) or dissolving Hg in aqua regia	White soluble solid highly poisonous. Its reactions with NaOH, NH_4OH, KI, $SnCl_2$ are important.
$SnCl_2 2H_2O$	By dissolving tin in HCl or passing HCl over heated Tin	Decomposes when heated. Used as a reducing agent. It reduces. Br_2, $KMnO_4$, HNO_3, $K_2Cr_2O_7$, $HgCl_2$, $FeCl_3$ etc.
$SnCl_4 5H_2O$ Butter of Tin	By passing Cl_2 on heated Sn or oxidising $SnCl_2$ with Cl_2, HNO_3 etc	Used for weighting silk. Decomposes when heated.
$FeCl_2 4H_2O$	By dissolving Iron in HCl	Unstable green solid. Oxidises in air and behaves like $FeSO_4$.
$FeCl_3 6H_2O$	By passing Cl_2 over heated iron	On heating leaves Fe_2O_3. Used as a lab reagent.
$PbCl_2$	Obtained as a white ppte when lead acetate solution is added to any chloride soln.	Soluble in boiling water. Used as a white pigment. Used as a test for Lead salts and Chlorides.
AgCl	Obtained as a white ppte (insoluble in HNO_3 but readily soluble in NH_4OH) when $AgNO_3$ is added to any chloride solution. Occurs as Horn silver.	Used as a test for silver salts and chlorides.

Sulphates and Bisulphates.

These are salts of Sulphuric acid. It is a dibasic acid and forms two series of salts namely sulphates and bisulphates. Bisulphates are also called hydrogen Sulphates or acid Sulphates.

$$NaOH + H_2SO_4 = NaHSO_4 + H_2O$$
$$2NaOH + H_2SO_4 = Na_2SO_4 + 2H_2O$$

Preparation of Sulphates.

Sulphates are obtained by the action of Sulphuric acid on metals, metallic oxides, hydroxides, carbonates, chlorides or nitrates.

$Mg + H_2SO_4$ (dil) $= MgSO_4 + H_2$

$Mg + 2H_2SO_4$ (conc) $= MgSO_4 + SO_2 + 2H_2O$

$MgO + H_2SO_4 = MgSO_4 + H_2O$

$Mg(OH)_2 + H_2SO_4 = MgSO_4 + 2H_2O$

$MgCO_3 + H_2SO_4 = MgSO_4 + H_2O + CO_2$

$Mg(NO_3)_2 + H_2SO_4$ (conc) $= MgSO_4 + 2HNO_3$

$MgCl_2 + H_2SO_4$ (conc) $= MgSO_4 + 2HCl$

Preparation of $NaHSO_4$:—

Take 100 cc of dil H_2SO_4 in a beaker. Place a piece of litmus paper in it. It turns red. With constant stirring add drop by drop of sodium hydroxide (NaOH) solution till the red litmus turns just blue. This solution is a neutral solution. If this is concentrated crystals of Na_2SO_4 are got. To this neutral solution add 100cc of the same dil H_2SO_4 and concentrate. Crystals of $NaHSO_4$ are obtained.

$$2NaOH + H_2SO_4 = Na_2SO_4 + 2H_2O$$
(Neutral to litmus)

$$Na_2SO_4 + H_2SO_4 = 2NaHSO_4$$

Given a sample of Na_2SO_4 and another of $NaHSO_4$, how do you identify them ?

		$NaHSO_4$	Na_2SO_4
(1)	Litmus	Acidic	Neutral
(2)	Add a pinch of Sodium carbonate	Effervescence due to the liberation of CO_2	No effervescence
(3)	Action of heat On the solid	Thick white fumes of SO_3 are obtained	No fumes

Properties.

1. All Sulphates are soluble in water except ...SO_4, $PbSO_4$ and $CaSO_4$. That is when the ...ion of any soluble sulphate is added to ...Cl_2 Solution or Pb acetate solution or $CaCl_2$ ...lution, white pptes are got.

2. All Sulphates when heated with carbon give the respective sulphides

$$Na_2SO_4 + 4C = Na_2S + 4CO$$
$$CaSO_4 + 4C = CaS + 4CO$$

Dil HCl has no action on Sulphates but when it is added on a charcoal block, to the residue obtained after heating a sulphate smell of H_2S is recognised.

3. *Action of Heat on Sulphates.*

(a) K_2SO_4 and Na_2SO_4 do not decompose when heated.

(b) $(NH_4)_2SO_4$ decomposes into NH_3, H_2O, SO_2, N_2 etc.

(c) All other Sulphates give SO_3 on heating to about 600°

$$CaSO_4 = CaO + SO_3$$
$$BaSO_4 = BaO + SO_3$$
$$Fe_2(SO_4)_3 = Fe_2O_3 + SO_3$$
$$2FeSO_4 = Fe_2O_3 + SO_2 + SO_3$$

4. Tests for Sulphates.

(1) No action with dil HCl or conc H_2SO_4.

(2) Any solution of a sulphate will give with $BaCl_2$ solution a white precipitate insoluble in HCl.

(3) When the sulphate is heated on a charcoal block and dil HCl added to the residue, smell of H_2S is got.

Alums are double sulphates with the general formula R_2SO_4, $R'_2(SO_4)_3$ $24H_2O$ where R is monovalent metal like K, Na or NH_4 and R' is a trivalent metal like Al, Cr, Fe.

Ex :—

Potash Alum (or Alum)	$K_2SO_4,Al_2(SO_4)_3$ $24H_2O$
Ferric Alum	$K_2SO_4Fe_2(SO_4)_3$ $24H_2O$
Chrome Alum	$K_2SO_4Cr_2(SO_4)_3$ $24H_2O$
Soda Alum	$Na_2SO_4Al_2(SO_4)_3$ $24H_2O$
Ammonium Alum	$(NH_4)_2SO_4Al_2(SO_4)_3 24H_2O$

Similarly other alums :

Alums are prepared by mixing hot and concentrated solutions of the 2 sulphates in the requisite proportion and allowing the mixed solution to crystallise.

Chrome Alum is prepared by reducing Potassiun dichromate solution with SO_2.

...eneral Study of Metallic Sulphates

$Na_2SO_4\ 10\ H_2O$ Glauber's Salt	Occurs in natural waters Bi-product in the manufacture of HCl Prepn: Action of H_2SO_4 on NaOH, Na_2CO_3, NaCl, and $NaNO_3$	White crystalline soluble solid-when heated it loses water of hydration. Used in medicine and in dyeing; also for preparing Na_2S.
K_2SO_4	Occurs in Stassfurt deposits Prepn–Action of H_2SO_4 on KOH, K_2CO_3, KCl and KNO_3	White crystalline soluble solid. Used as a fertiliser and for preparing K_2S
$(NH_4)_2SO_4$	Biproduct in the coal–distillation Prepared by passing NH_3 into H_2SO_4	Colourless crystalline soluble solid-when heated decomposes into NH_3, H_2O, H_2, N_2, SO_2, etc. Largely used as a Fertiliser.
$CaSO_4 2H_2O$ Gypsum	Occurs as gypsum. and in hard waters Prepared by mixing any soluble sulphate with calcium chloride solution.	Used in the preparation of Plaster of Paris and Blackboard crayons; for Preparing CaS. $CaSO_4 2H_2O \xrightarrow{200^\circ} CaSO_4\ \frac{1}{2}H_2O + 1\frac{1}{2}H_2O$ (Plaster of Paris) At higher temp anhydrous Gypsum is got
$CaSO_4 \frac{1}{2}H_2O$ Plaster of Paris	By heating gypsum or pptated $CaSO_4$ at 120°	It absorbs moiture and sets to a hard mass. Hence used in the preparation of artists models: physiological, Botanical and Zoological specimens and for setting Broken Bones
$BaSO_4$ Barytes	Occurs as heavy spar or Barytes. Prepared by mixing $BaCl_2$ with any soluble sulphate	Used in paints, in X-ray work: as a filler & producing other Barim salts
$MgSO_4 7H_2O$ Epsom Salt	Occurs in nature and in mineral springs and hard water. Prepared by treating H_2SO_4 with Mg, MgO, $Mg(OH)_2$, $MgCO_3$, $MgCl_2$ and $Mg(NO_3)_2$	On heating it loses its water of hydration. Used in medicine and in dyeing and tanning industries

$CuSO_4 5H_2O$ Blue Vitriol	By the action of H_2SO_4 on Cu, CuO, $Cu(OH)_2$, $CuCO_3$	Loses its water of hydration when heated : when heated to about 600° it becomes CuO yielding SO_3. Used as an insecticide : in the manufacture of artificial silk dyeing calico printing electroplating and other copper salts Its reactions with KI, NH_4OH, NaOH, $K_4Fe(CN)_6$, Na_3AsO_3 are important
$ZnSO_4 7H_2O$ White Vitriol	Action of H_2SO_4 on Zn, ZnO, $Zn(OH)_2$, $Zn(CO)_3$ etc.	On heating loses its water of hydration : At 600° it gives $ZnO+SO_3$ Used in making pigments, tanning and dyeing
$FeSO_4 7H_2O$ Green Vitriol	Action of H_2SO_4 on Fe–Biproduct in the pickling of iron.	Important reducing agent reduces H_2O_2, O_3, $KMnO_4$, $K_2Cr_2O_7$, $HNO_3 Cl_2$, Br_2 etc : when heated it loses its water of hydration and becomes Fe_2O_3. It becomes brown with NO. Used in Ink, and in preparing iron compounds and in medicine
$FeSO_4(NH_4)_2SO_4$ $6H_2O$ Mohr's Salts	Mixing concentrated solutions of Fe SO_4 and $(NH_4)_2SO_4$.	Used in Volumetric Analysis
$HgSO_4$ Mercuric Hg_2SO_4 Mercurons	Hg + excess H_2SO_4 Excess Hg + H_2SO_4	
$MnSO_4 5H_2O$ $MnSO_4 7H_2O$	MnO_2 + Conc H_2SO_4	
$PbSO_4$	Lead salt + any soluble sulphate	
$Fe_2(SO_4)_3$	Oxidation of Fe SO_4 with oxidising agents like HNO_3, Cl_2 etc.	Preparation of Ferric Alum.
$Al_2(SO_4)_3 18H_2O$	H_2SO_4 on Al_2O_3, or Al metal.	Used in sewage purification, tanning, mordant in dyeing, in sizing paper, water proofing cloth etc. Decomposes into Al_2O_3 when heated.
$K_2SO_4 Al_2(SO_4)_3$ $24H_2O$ Potash Alum	Mixing hot and Conc solutions of the 2 sulphates	Mordant tannig Purification of Sewage.

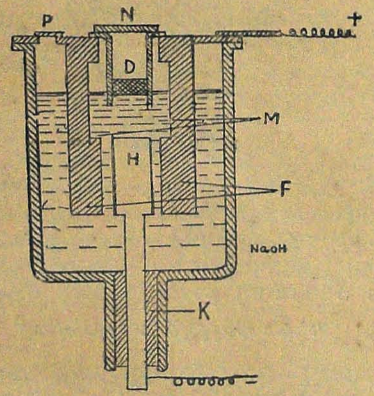
Revi[illegible]d—Extraction of Metals from their Ores

Sodium—Does not occur free

NaCl – Sea : rock salt : springs
Na_2SO_4 – Spring and natural waters
$NaNO_3$ – Chile Salt Petre
Na_2CO_3 – Trona
$Na_2CO_3NaHCO_3$
Borax – Tincal

Preparation of the metal

(1) Electrolysis of fused NaOH at about 330° in an iron pot – cathodes of iron and nickel anodes – Heated by gas burners



MANUFACTURE OF SODIUM

$NaOH \rightarrow Na^+ + (OH)^-$
$Na^+ \rightarrow Na$
$(OH)^- \rightarrow (OH)$
$4(OH) \rightarrow 2H_2O + O_2$
$2H_2O + 2Na \rightarrow 2NaOH + H_2$

(2) Electrolysis of fused NaCl (with $CaCl_2$) using Pb or Hg cathode over 700° – 800°C. – Distilling the alloy to get Na – metal.

Potassium—Does not occur free

K_2CO_3 – Plant ashes – BeetMolasses
$KCl\ MgCl_2 6H_2O$ – Carnallite
$K_2SO_4 MgSO_4 6H_2O$ – Schonite
$K_2SO_4 MgSO_4 MgCl_2 6H_2O$ – Kainite
KCl – Sylvine
KCl NaCl – Sylvinite

Preparation of the metal

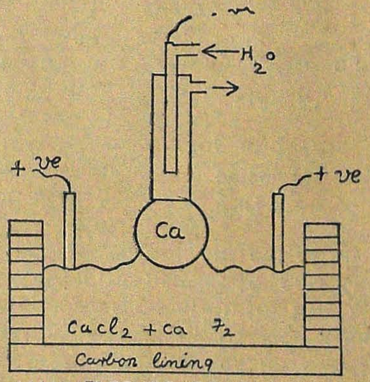
(1) Electrolysis of KCl (+ $CaCl_2$) like the preparation of Na: KOH is not used as metallic potassium is soluble in KOH: potassium is not manufactured on a large scale.

Calcium—Does not occur free

$CaCO_3$ – Limestone – chalk, marble – Aragonite – Icelandspar – Calcite calcspar – Sea shells Pearls
$CaCO_3MgCO_3$ Dolomite
$CaSO_4$ – Anhydrite
$CaSO_4 2H_2O$ Gypsum ; Alabaster

Preparation of the metal

Electrolysis of $CaCl_2$ + CaF_2 mixture in carbon lined iron tanks – with graphite anode and water cooled iron cathodes being raised as the metal forms



MANUFACTURE OF CALCIUM

$CaCl_2 \rightarrow Ca^{++} + 2Cl^-$
$Ca^{++} \rightarrow Ca$
$Cl^- \rightarrow Cl$
$Cl + Cl \rightarrow Cl_2$

The long pencil of Ca is cut. A layer of electrolyte prevents the oxidation of the metal. The metal is purified by recrystallisation from molten sodium.

Barium—Does not occur free

$BaSO_4$—Barytes—Heavy spar
$Ba\ O_3$—Witherite
$BaCO_3CaCO_3$ -Barytocalcite

Preparation of the metal

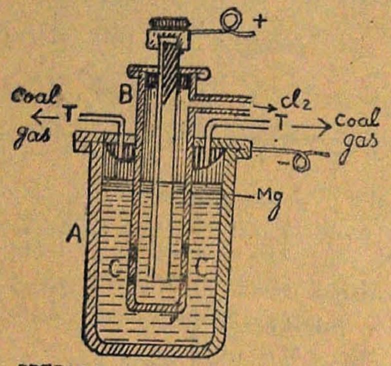
Electrolysis of $BaCl_2$ fused with a mercury cathode. Barium metal is not used on a large scale.

Magnesium—Does not occur free

$MgCO_3$ – Magnesite
$MgCO_3CaCO_3$ – Dolomite
$MgSO_4 7H_2O$ – Epsom salts
$MgSO_4 H_2O$ – Kieserite
$KClMgCl_2 6H_2O$ – Carnallite
$K_2SO_4 MgSO_4 6H_2O$ – Shonite
$K_2SO_4 MgSO_4 MgCl_2 6H_2O$ – Kainite

Preparation of Magnesium

Electrolysis of fused Carnallite or $MgCl_2 + NaCl$ mixture at 700° in a current of H_2 or coal gas: Anode of graphite surrounded by a porcelain tube to lead off chlorine gas.



PREPARATION OF MAGNESIUM

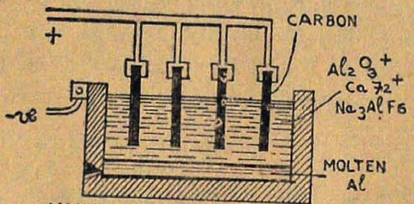
$MgCl_2 \rightarrow Mg^{++} + 2Cl^-$
$Mg^{++} \rightarrow Mg$
$Cl^- \rightarrow Cl$
$Cl + Cl \rightarrow Cl_2$

Aluminium—Does not occur free

$Al_2O_3H_2O$ – Diaspore
$Al_2O_3 2H_2O$ – Bauxite
$Al_2O_3 3H_2O$ – Gybbsite
$AlF_3 3NaF$ – Cryolite

Preparation of Aluminium

Purification of Bauxite— Roasting to oxidise iron and make it porous—Digestionwith NaOH – Filtration of Sod. aluminate soln. from impurities, passing CO_2 through ($NaAlO_2$) soln, $Al_2O_3 + 2NaOH \rightarrow 2NaAlO_2 + H_2O$ Electrolysis of a solution of purified Bauxite (Al_2O_3) in a fused bath of cryolite and (CaF_2). Fluorspar contained in an iron box lined with carbon blocks as cathode Anodes of graphite are suspended in the molten bath. Temp 875–950°. Carbon powder over the electrolyte. Al_2O_3 added from time to time Continuous process



MANUFACTURE OF ALUMINIUM

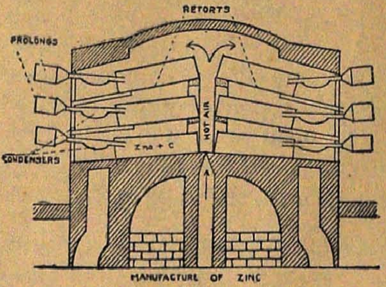
$AlF_3 \rightarrow Al^{+++} + 3F^-$
$Al^{+++} \rightarrow Al$
$F^- \rightarrow F$
$F + F \rightarrow F_2$
$2Al_2O_3 + 6F_2 \rightarrow 4AlF_3 + 3O_2$

Zinc—Native Zinc occurs in traces

ZnS – Zinc Blende
$ZnCO_3$ – Zinc spar ; calomine
ZnO – Zincite – Red Zincore

Preparation of Zinc

(1) Concentration of the ores – Gravity separation with levigation or with a current of water – Floation – Electro magnetic separation for Fe_2O_3
(2) $ZnCO_3$ ore heated to get ZnO ZnS is roasted in a current of air
$ZnCO_3 \rightarrow ZnO + CO_2$
$2ZnS + 3O_2 \rightarrow 2ZnO + 2SO_2$
Roasting is done in Pyrites burners with constant stirring and SO_2 is converted into H_2SO_4
(3) Reduction of the oxide with carbon and distillation in fire clay retorts $ZnO + C \rightarrow Zn + CO$



MANUFACTURE OF ZINC

(4) Refining spelter by distillation over carbon or electrolysis of $ZnSO_4 + H_2SO_4$ – Al cathodes and Pb anodes

II. Electrolysis – ZnO obtained is dissolved in H_2SO_4 – impurities precipitated with lime and electrolysed. Spent electrolyte used for redissolving ZnO

Mercury—Native mercury occurs in traces

HgS—Cinnabar

Preparation of mercury.

The ore is roasted in a Current of air or with a flux CaO or Fe to combine with the sulphur.
$HgS + O_2 \rightarrow Hg + SO_2$
$HgS + Fe \rightarrow Hg + FeS$
Mercury is condensed in Aludels or Udels or under water

Purification:—Filtered through chamois leather—washed with 5% nitric acid—Treated with $KMnO_4 + H_2SO_4 + Fe\ Cl_3$ mixture–Distilled under vacuum.

***Tin*—Native Tin occurs i**

SnO_2 — Tinstone or cassiterite
($Fe AsS_2$; cu FeS_2 — Tungstates).
Stannite or Tin pyrites with Sulphides of Cu, Sn Fe Zn etc.

Preparation of Tin

1. Crushing the ore, — washing with water — Calcination in revolving furnace to remove As : S etc. (some times with Na_2CO_3 to remove tungsten as tungstates) Electro magnetic separation of Tungsten and Fe_2O_3—washing with water to remove soluble and lighter impurities — The product is called *Black Tin*.
2. Reduction of Black Tin with Carbon in a reverberatory furnace.
$SnO_2 + 2C = Sn + 2CO$

. Refining — (1) Liquation and refining the dross. (2) Heating molten Tin in a current of air to oxidise the impurities which form scum — 3) Reduction with carbon and poling.

***Lead*—Native Lead Occurs in traces**

PbS — Galena
$PbCO_3$ — Cerussite
$PbSO_4$ — Anglesite
$PbCrO_4$ — Crocoisite

Preparation of Lead

1. Richer ores in openhearth or reverberatory furnace.
(a) Roasting stage — low temp — air.
$PbS + 5O_2 \rightarrow PbSO_4$
$2PbS + 3O_2 \rightarrow 2PbO + 2SO_2$
(b) Reaction stage — high tem — No air.
$PbS + PbSO_4 \rightarrow 2Pb + 2SO_2$
$PbS + 2PbO \rightarrow 3Pb + SO_2$

Lime is added as a flux to remove the impurities as a slag.

2. Poorer ores — roasted to PbO Sintered into lumps — mixed with coke and lime and reduced in a blast furnace.

3. Ore is roasted to Sulphates — washed with water to remove soluble impurities $PbSO_4$ dissolved in $NaCl + Cl_2$ and soln electrolysed.

4. Refining crude Lead by Electrolysis of $PbSiF_6 + H_2SiF_6$ fused or heating it in a current of air to oxidise impurities. removing the scum — reducing with carbon and by Poling. Desilverisation of Lead.

***Chromium*—Does not occur free**

Cr_2O_3 — Chrome Ochre
$Fe(CrO_2)_2$ — Chromite or Chrome iron ore
$PbCrO_4$ — Crocoisite

Preparation of Chromium

1. Thermit Process
$Cr_2O_3 + 2Al \rightarrow Al_2O_3 + 2Cr$.
2. Reduction of Cr_2O_3 in an electric furnace with Carbon or coke.
3. Electrolysis of Chromium Salts with mercury cathode and distilling the Amalgam under Vacuum to get pure metal.

Ferro Chrome — by reducing Chromite with carbon in an electric furnace.
Pure Chromium is not prepared on a large scale.

***Manganese*—Does not occur free**

MnO_2 — Pyrolusite
Mn_2O_3 — Braunite
Mn_3O_4 — Hausmanite
$Mn_2O_3H_2O$ — Manganite
MnS — Manganese Blende

Preparation of Manganese

1. Thermit process MnO_2 heated at red heat to Mn_3O_4 which is reduced with Al: Reaction between MnO_2 and Al is explosive.
2. Reduction of oxides with coke in an electric furnace
3. Electrolysis of Manganese, salts with mercury cathode

Ferromanganese and Speigeleisen are largely prepared by reducing a mixture of Fe_2O_3 and MnO_2 in a blast furnace or electric furnace.

***Iron*—Native iron occurs in traces in Basaltic rocks**

Fe_2O_3 — Red Haematite
$Fe_2O_3nH_2O$ — Brown Haematite
$Fe_2O_3\ 3H_2O$ — Limonite
Fe_3O_4 — Magnetite
$FeCO_3$ — Siderite (or) Spathic iron ore
FeS_2 — Iron pyrites

Manufacture of pig iron

Reducing a mixture of carbonate or oxide ore with limestone and coke in a Blast furnace

$C + O_2 \rightarrow CO_2$:
$CO_2 + C \rightarrow 2CO$
$CaCO_3 \rightleftarrows CaO + CO_2$
$Fe_2O_3 + 3CO \rightleftarrows 2Fe + 3CO_2$
$Fe_2O_3 + 3C \rightarrow 2Fe + 3CO$
$CaO + SiO_2 \rightarrow CaSiO_3$
$CaO + Al_2O_3 \rightarrow CaO\ Al_2O_3$

Slag and Pig iron are separated — Energy in the waste gases is recovered.

2. *Manufacture of wrought iron*

Puddling process-with Haematite in Reverberatory or puddling furnace.

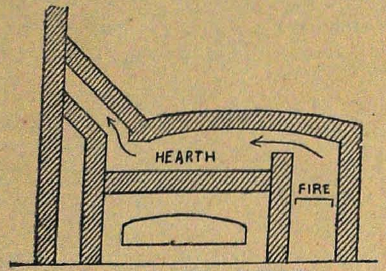
Continued on next page

Copper—Native Copper occurs in workable amounts

Cu_2O—Cuprite
Cu_2S—Copper glance or Chalcocite
$CuFeS_2$—Copper Pyrites—Chalcopyrites
$CuCO_3Cu(OH)_2$—Malachite
$2CuCO_3Cu(OH)_2$—Azurite

1. *From Native Copper:* By Liquation and refining.
2. *From Carbonate and Oxide ores*

Decomposing the carbonate to the oxide and reduction with carbon in a reverberatory furnace—refining



REVERBERATORY FURNACE

Preparation of Copper

3. *From Sulphide ores*

(a) Concentration – washing and floatation
(b) Roasting $4CuFeS_2 + 9O_2 \rightarrow 2Cu_2S + 2Fe_2O_3 + 6SO_2$
(c) Smelting the roasted ore with the sand in a reverberatory furnace to get matte
(d) Conversion of matte into Blister copper in a Bessemer converter
(e) Refining Blister Copper in a reverberatory furnace or by electrolysis

Wet Methods—(1) dry chlorination. (2) wet chlorination. (3) action of ~~ and air on Pyrites heaps.

Silver—Native Silver is found in small quantities

Ag_2S – Silver glance
$AgCl$ – Horn Silver
Ag_2SCu_2S – Copper Silver glance
$Ag_2S\,Sb_2S_3$ – Antinomy Silver glance

Preparation of Silver

1. Cyanide Process

$$Ag_2S + 4NaCN \rightleftarrows 2NaAg(CN)_2 + Na_2S$$
$$2Na_2S + 2O_2 + H_2O \rightarrow Na_2S_2O_3 + 2NaOH$$
$$2NaAg(CN)_2 + Zn \rightarrow 2NaCN + Zn(CN)_2 + 2Ag$$

2. Amalgamation Process

Ore + NaCl + Pyrites – roasted in air – mixed with water: ground to fine powder: trodden by mules for 6-8 weeks – mercury amalgam seperated by washing and settling – It is distilled to separate Hg from Ag.

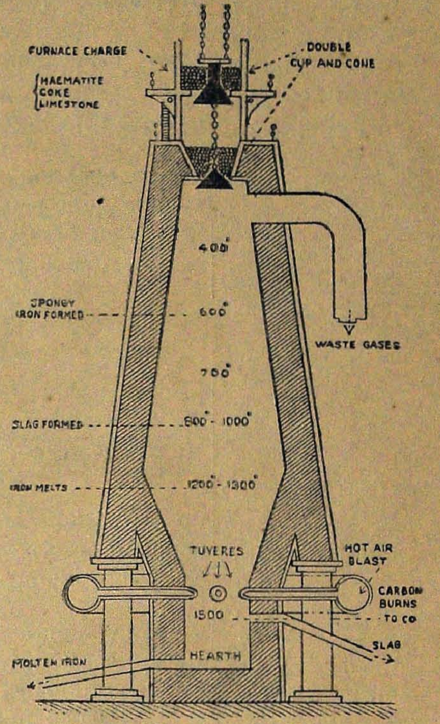
3. Desilverisation of Lead

Parke's (Zn) Process: Pattinson's Process and cupellation – Refining anode mud

4. Wet Process

Ore + Salt roasted and AgCl, extracted with $Na_2S_2O_3$ Silver is PPtated as Ag_2S which on heating with Na_2CO_3 gives pure Ag.

Iron—Continued



BLAST FURNACE FOR THE MANUFACTURE OF PIG IRON

3. Manufacture of Steel

1. Cementation process
2. Crucible Process
3. Acid and Basic Bessemer Process
4. Acid and Basic Siemens Martin or open hearth Process
5. Electrical furnace methods

Quenched steel: Annealed steel: tempered steel – case hardened iron, Alloy steels.

REVISION AID

—	Definition	Methods of Determination	Mutual Relationship
Chemical equivalent...	*Or* the equivalent weight of an element is a number indicating the parts by weight of the substance which combine with, displace or displaced by 1·008 parts (by weight) of hydrogen, 8 parts of oxygen or 35.46 parts of chlorine or the equivalent weight of any other substance	1. *Oxide methods.* (*a*) Conversion of an element into its oxide – direct and indirect oxidation. (*b*) Reduction of the oxide to the element (in a current of hydrogen.) 2. *Chloride methods.* (*a*) Conversion of an element into its chloride. (*b*) Reduction of the chloride to the element. (*c*) Analysis of the chloride with silver nitrate. 3. *Displacement methods.* (*a*) One metal by another from its salt solution. (*b*) Hydrogen from acids (HCl). 4. *Hydride methods.* (*a*) Conversion of an element to its hydride. (*b*) Reduction of the hydride to the element. (*c*) Analysis of the hydride. 5. Conversion of one compound into another. 6. Electrolytic methods.	At wt. = Eq. wt. × valence. Eq. wt. of an acid $= \frac{\text{Mol. wt.}}{\text{Basicity}}$ of the acid. Eq. wt. of a base $= \frac{\text{Mol. wt.}}{\text{Acidity}}$ of the base. Eq. wt. of an oxidising agent:– Eq. wt. of a reducing agent—
Gram equivalent (wt.)	Equivalent weight expressed in grams		
Atomic weight ...	Of an element is a number indicating how many times the atom of the element is heavier than an atom of hydrogen (H=1·008) or $\frac{1}{16}$th part of the weight of an oxygen atom (0=16)	1. Canni Z_2 aro's method-based on Avogadro's Hypothesis. 2. Method based on Dulong and Petit's Law. 3. Method based on the law of Isomorphism. 4. Eq. wt. × Valence 5. Chemical methods of Analysis.	At wt. $= \frac{\text{wt. of 1 atom of the element}}{\text{wt. of 1 atom of H(H=1·008)}}$ Mol. wt. of an element or compound = $\frac{\text{wt. of 1 mole of the substance}}{\text{wt. of 1 atom of H(H=1·008)}}$

—	Definition	Methods of Determination	Mutual Relationship
Molecular weight ...	Of an element or compound substance is a mere number indicating how many times the molecule of the substance is heavier than an atom of hydrogen (H=1·008) or $\frac{1}{16}$th the weight of an oxygen atom (0=16)	1. Vapour density ×2. 2. Method based on gram molecular volume [density (g/l) ×22·4] at N.T.P. 3. Graham's Law of diffusion $\frac{R_1}{R_2}=\sqrt{\frac{d_2}{d_1}}$ 4. (a) At weight × Atomicity = Mol. wt. for elements. (b) Weight of the molecular formula = Mol. wt. for compounds. 5. Methods based on the depression of freezing point and elevation of boiling point of solutions.	Gram Molecular volume =22·4 liters at N.T.P. $=\frac{\text{Gram Molecular weight}}{\text{density of gas or vapour at N.T.P.}}$ Mol. wt. =22·4 × density of a gas or vapour (g/L) at N.T.P.
Vapour density ...	The density of a substance in the vapour condition at N.T.P. ÷ the density of hydrogen at N.T.P.	1. Victor Meyer's 2. Duma's 3. Hoffman's for volatile substances 4. Regnault's and 5. Lab methods for gases and vapours.	Mol. wt. of an element =At wt. X atomicity.
Atomicity ...	Number of atoms in a molecule		
GramMolecularVolume	The constant volume of 22·4 litres occupied at N.T.P. by one gram molecular weight of any gas or vapour		

Recent Views on the anatomy and mode of action of the heart in frog

by

G. Madan Mohan Rao, M.A.

The structure and mode of action of the heart in frog was described, by Brucke about 100 years ago In the last decade, scientists carried out valuable experiments to check the validity of this hypothesis. Of these the work of Prof. Foxon is outstanding. Mr. G. E. H. Foxon is Reader in Biology in the university of London. He is interested in the blood circulation of vertebrates and in the application of X-ray research to the problems in Zoology. Prof. Foxon studied the mode of action of the heart in the Common British frog, Rana temporaria, the edible frog, Rana esculentus and the common toad, Bufo bufo. He states that "certain widely accepted views as to the course of circulation in the frog are actually incorrect." It is really remarkable how these facts escaped the notice of the scientists all these years, though they have been studying the various systems in frog quite comprehensively and thoroughly. Here we shall discuss briefly the various views held today on the anatomy and physiolgy of the heart of frog.

According to the 'old hypothesis' the frog has a three chambered heart with pure and impure blood streams meeting in the single ventricle. The sinus venosus pumps the impure blood into right auricle, while the pulmonary veins bring oxygenated blood from lungs to the left auricle. When the auricles contract, the impure and pure blood will be sent into the common ventricle through auriculo-ventricular opening. The ventricle contains impure blood on the right side, pure blood on the left and mixed blood in the middle. The trabeculae of the ventricle separate the pure and impure blood. By the vertricular systole, the blood passes into the truncus arteriosus. The impure blood is sent into pulmocutaneous artery, mixed blood into the systemic and the pure blood into carotid trunk which supplies the brain and head.

The points to be noted in the old story are:-

1. The blood in the pulmonary veins returning from lungs is more oxygenated than the blood returning from the rest of the body.

2. The blood passes up one side of the spiral valve and then the other side.

3. " At each contraction of the heart, blood is pumped *successively* along the pulmocutaneous, vessels, systemic vessels and finally the carotid vessels.

4. The pressure is different in these three arterial vessels.

5. The function of the trabeculae of the ventricle is to avoid the mixing up of blood by separating the arterial and venous blood.

Foxon and his colleagues consider that in frog the pulmonary respiration is not more important and essential than cutaneous respiration. The frog uses the lungs for respiration only under certain circumstances. They are of the opinion that skin respiration is very useful and is an adaptation for amphibious life. Foxon maintains that there is no difference in the oxygen content in the blood from lungs and blood from the body.

Vandervael observed the course of circulation of blood by the unique method of illuminating the heart of pithed frog. This experiment was repeated by Foxon and it was inferred that the blood passes into the three arterial vessels simultaneonsly and not at different times. It was also found that there is very little difference of actual pressure in the three arterial vessels.

According to the 'old hypothesis', the blood from the right auricle passes into the pulmocutaneous artery and the blood from left auricle goes into the carotid artery. Vandervael and other workers injected various substances into the blood strean and observed their course of circulation. Vandervael[1] injected indian ink particles into the left pulmonary vein and studied the course of flow of them by illuminating the heart below. The ink particles were distributed to all the vessels, some being sent back again to the lungs. Savolin, another worker injected starch grains into the posterior vena cava of Bufo bufo and stopped the heart after one or two heart beats. By the statistical account of the particles in various arterial vessels it was concluded that there is considerable mixture of blood from the two sides of the heart. This is called complete mixture theory.

In frog coronary supply is poorly developed. In the higher vertebrates it is very important to give the necessary blood supply to the muscles of the heart. In man failure of coronary supply results in natural sudden death. Foxon thinks that the trabeculae of the Ventricle may help in this respect and that they do not prevent the mixing up of blood as generally supposed.

Though Foxon calls the old hypothesis a fantasy, there are some points which remain still unexplained. These 'loose ends' are (1) the function of the spiral valve (2) the function of the carotid labyrinth and (3) the presence of two auricles in the heart. Foxon is of the opinion that the spiral valve gives mechanical strength preventing the closure of conus arteriosus. The carotid labyrinth in mammals is for reducing the blood pressure. He considers "that it may be far removed from simple mechanical interference with blood flow allegedly caused by the labyrinthine nature of the passages through it".

As per the above observations, the frog is to be elevated from the present position in the grade of evolution. Foxon says that 'the peculiarities of frog's heart are modifications in respect of a life in more highly oxygenated waters than were available for the earlier amphibians. We must regard the frog not as any form of intermediate stage between fish and higher vertebrates but as an aminal suited par excellence for a true amphibious mode of life. In response to life in this environment it has developed an extraordinary versatility in its respiratory mechanism'.

The observations of Prof. H. L. Sharma of Birla college of Science, Pilani, working on the anatomy and mode of action of the heart of frog, Rana tigrina, tell us a different story. He observed a few new anatomical structures, which have not been hitherto reported. The following new facts were stated by him recently. *(Current Science, Oct. '54, Page 331)*

1. The Pulmonary Veins are of arterial nature.

2. Valves are present between anterior venae cavae and Sinus Venosus.

3. The septrum atriorum extends into the Ventricle and is attached to the valves.

4. The truncus arteriosus arises from the right dorsal surface of the Ventricle.

5. The ventricular cavity is divided into 5 spaces.

6. The opening of Ventricle into pylangium is guarded by four valves and not three.

7. "The hinge like attachment of spiral valve with its double hammer headed top heavy head which adpresses the pad-like valve."

8. The synangium has four valves, a pair at each of systemo-carotid and pulmo-cutaneons passages.

9. The systemo-carotid arteries have joint origin.

10. The spiral valve extends at its distal end into two cupshaped valves instead of one.

In the light of the above mentioned observations, Sharma considers that neither the 'classical hypothesis' nor the complete mixture theory holds good. He says th[illegible] "the conclusion drawn is that the system[illegible] and the carotid arches receive the same stream from the left auricle, and if at all, there is some mixture, it is small, and this is so, perhaps when the right stream is followed by the left which takes a longer route through the central cavity."

Much work is to be done before we can clearly understand the real story of the anatomy and mode of action of the heart in frog. We anxiously await further observations and results in this regard.

THE FUNGI

by

G. Madan Mohan Rao, M.A.

The fungi are non-green thallophytes forming a large and diversified group of plants. They are characterized by the absence of chlorophyll, plastids and starch grains. They cannot manufacture their food materials; in consequence they are either saprophytes depending on non-living organic substances or parasites depending on living plants and animals for their nourishment. The vegetative body of fungus consists of a much branched mycelium made up of numerous filaments called hyphae. The hyphae may be septate as in Agaricus or aseptate as in Rhizopus. Some fungi like yeast are unicellular without any mycelium. The cellwall of the fungus is made up of a complex nitrogenous substance resembling chitin and this is sometimes referred to as fungus-cellulose. Usually reproduction in fungi is effected by the formation of a large number of spores which are dispersed by wind. In some plants sexual reproduction by the process of conjugation is also found.

Economic importance of Fungi :—Fungi form ...ry important group of plants because of ...onomic value to man.

...e fungi are beneficial to man. ...e useful in brewing alcohol and ...rgot used in medicine is obtained ...ears of Rye attacked by Claviceps. ...lin, an antibiotic, widely used at the ...nt day, is obtained from a mould called ...cillium notatum.

(2) The fruit bodies of some mushrooms like Morchella and Truffels are cultivated and edible.

(3) Some fungi serve a very useful purpose by breaking down the bodies of dead plants and animals and help to return the simple materials to the soil in such form that can be readily absorbed by green plants.

(4) Many saprophytic fnngi spoil the food stuffs and other useful materials.

(5) Many diseases of human beings are caused by fungi like Bacteria.

(6) Some parasitic fungi cause a great havoc to crop plants Eg : Puccinia graminis (affecting wheat) ; Ustilago, Phytophthora infestans etc.

The fungi are divided into the following great classes :

1. Phycomycetes : including the fungi with nonseptate mycelium. *Eg : Rhizopus.*

2. Ascomycetes : including fungi which reproduce by the formation of endospores in Ascus. *Eg : Yeast.*

3. Basidiomycetes which include the fungi having septate mycelia and which reproduce by the formation of basidiospores. *Eg : Agaricus.*

4. Fungi imperfecti : includes the fungi the life histories of which are not fully known.

The Bacteria are sometimes referred to as Schizomycetes or Fission fungi as they multiply by fission resembling the Blue green algae. So they are together grouped as Schizophyta.

* * *

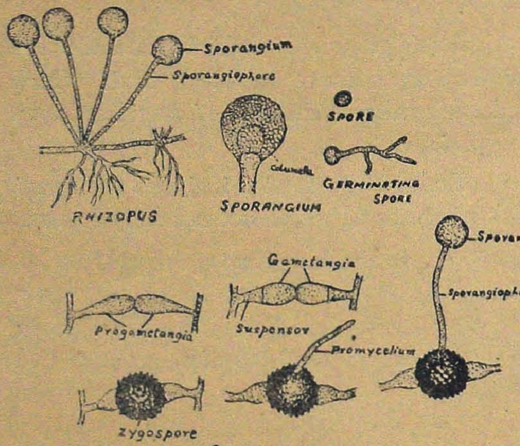
RHIZOPUS

Rhizopus is a saprophytic fungus popularly known as "Bread mould" as it develops profusely on moist bread. In the laboratory, if a piece of moist bread is covered over by a bell jar and kept in a warm place, Rhizopus grows on its surface like a white, cotton-like structure.

The plant body of Rhizopus is called mycelium consisting of numerous slender branched filaments called hyphae. The hyphae creep on the surface of bread, constituting stolons, which are anchored here and

there by specialized short hyphae called rhizoids. These rhizoids function as organs of absorption and fixation. The hyphae of the mycelium are non-septate and coenocytic containing numerous nuclei and vacuoles in the granular cytoplasm. The cell wall is made up of cellulose and chitin compound. Inside the cytoplasm are found reserve food materials like glycogen, oil droplets, volutin granules etc,

Asexual Reproduction :—When conditions are favourable Rhizopus reproduces asexually by the formation of spores. The superficial hyphae of the mycelium at the region of rhizoids produce numerous thick, stout, erect branches in the unbellate manner. The tips of these branches become swollen and globular into which the cytoplasm and nuclei pass. Sooner a cross wall appears separating the upper swollen end from the erect hypha below. The globular end is called sporangium and the



CONJUGATION IN RHIZOPUS

stalk like hypha which bears it is called sporangiophore. The cross–wall formed between these two becomes convex protruding into the sporangium forming a dome–shaped structure called columella. The contents of the sporangium undergo a number of divisions forming numerons oval spores. When the sporangium is mature the spores turn black in colour. The columella being hygroscopic helps in breaking the sporangial wall liberating the spores, which are carried away by wind. The spores are found every where and can remain dormant foı many years. If the spores happen to fall on a suitable substratum they grow into new Rhizopus plants.

Sexual Reproduction :—When the conditions are not favourable, especially when the food supply is exhausted rhizopus resorts to sexual reproduction. This is effected by a process of conjugation. During this process the adjacent hyphae belonging to two different mycelia of different strains, produce stout lateral protuberances in opposite directions. These are called progametangia. In each progametangium, a crosswall appears separating the basal suspensor from the upper multinucleated gametangium. The gametangia of both the hyphae migrate towards the centre and fuse forming a Zygospore. The Zygospore develops a thick outer spinose wall which protects it during the unfavourable conditions. On arrival of favourable conditions the Zygospore germinates producing a small hypha called promycelium. This becomes globular at the tip and produces a sporangium as during asexual reproduction. The sporangial wall breaks open liberating the spores which grow into new mycelia on falling upon suitable substratum.

Here it is to be noted that the hyphae taking part in conjugation, though similar ir structure and appearance show some differe in their physiological behaviour. So are represented as + and – strair conjugation takes place between the of the same plant or between th belonging to plants of the same st the mycelia in Rhizopus behave as un plants, it is described as heterothallic an hyphae taking part in conjugation are ca heterothallic hyphae. Thus sexual differen is shown in Rhizopus.

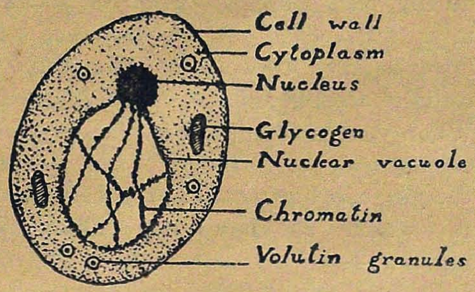
* * *

II. YEAST

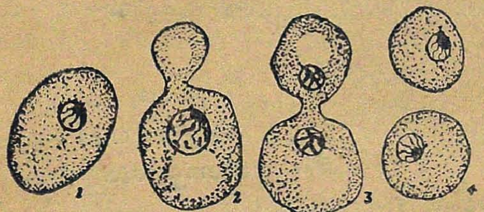
Yeast is a unicellular, saprophytic fungus widely distributed on substrata containing sugar. The yeast cell is rounded or oval in shape containing a delicate cell wall of chitin or fungus cellulose. In the centre of the cell

is found a large nuclear vacuole, towards one side of which is placed a degenerate nucleus. Inside the vacuole is found the nuclear reticulum. The cytoplasm contains reserve food materials like glycogen, refractive granules of volutin, oil globules etc.

Reproduction takes place by the following processes.



YEAST CELL



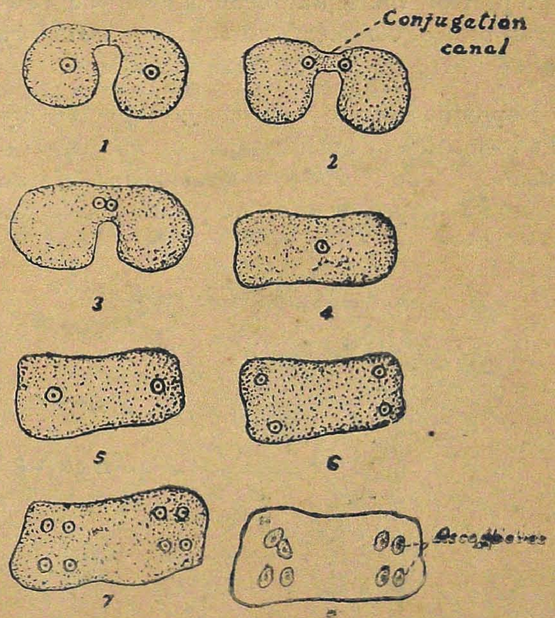
YEAST - Stages in budding

Colony of yeast cells

...*etative Reproduction* : This takes ...n two ways——(a) By fission :—During ... process the nucleus divides mitotically ... forms two daughter cells which grow into ...o yeast plants. (b) By Budding :—At the time of budding the yeast cell gives rise to a process at one end. This is called bud. The nucleus divides amitotically and one of the daughter nuclei formed passes into the bud, which gets detached from the parent cell and grows into a yeast plant. Sometimes the buds formed may not separate and may produce smaller buds in their turn forming loose colonies.

Asexual Reproduction : Takes place during favourable conditions. The cell contents round up and divide forming 4 or 8 ascospores. The mother cell is called ascus. By the rupture of the parent cell wall the ascospores are set free into the substratum where they grow into yeast plants.

Sexual Reproduction : Yeast resorts to sexual reproduction, which takes place by a process of conjugation during unfavouable conditions. Two yeast cells come nearer and produce beak-like processes in opposite directions. Later the separating wall disappears formig a conjugation canal. The nucleus of the two conjugating cells migrate into the conjugation tube forming a Zygote containing the fused or diploid nucleus. The Zygote nucleus undergoes two divisions, forming 8 ascospores. The first division is the reduction division. On rupture of the Zygote (ascus) wall the ascospores are liberated. They grow into new yeast plants which later reproduce by budding.



YEAST — CONJUGATION

Economic importance of yeast : Yeast plants are very useful as they bring about alcoholic fermentation. In the absence of free oxygen they produce an enzyme called Zymase,

which decomposes sugar solution into alcohol with the evolution of carbon-di-oxide.

$$C_6H_{12}O_6 \longrightarrow 2C_2H_5OH + 2Co_2 \uparrow .$$
(Glucose) (Alcohol)

In presence of oxygen very little alcohol is produced while the fermentation is active in the absence of free oxygen. The yeast cells contain Vitamin B and so find use in medicine. The fermentation of toddy is brought about by yeast plants. They are useful in baking industry also.

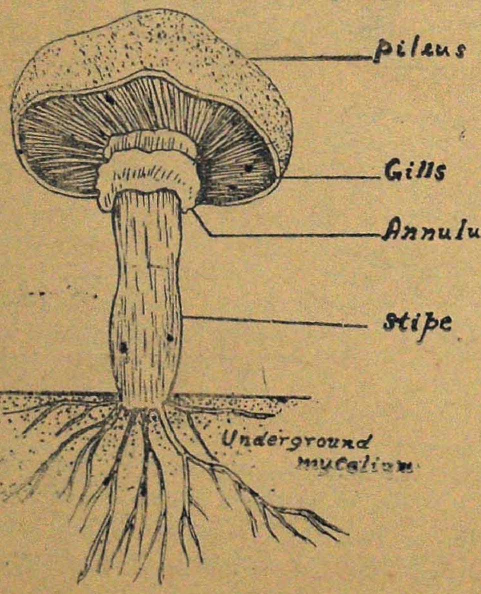
* * *

III. AGARICUS

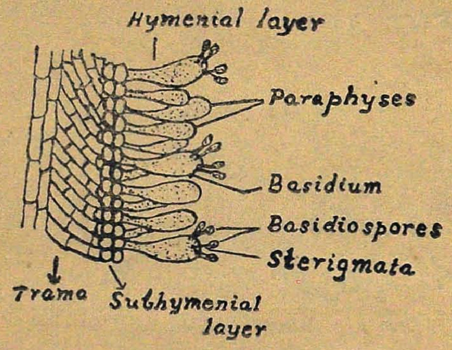
Agaricus is a saprophytic fungus growing on damp rotten logs of wood and in soil rich in humus. This is commonly called " mushroom. "

The vegetative body of Agaricus is an underground mycelium consisting of numerous branched septate hyphae placed in the substratum absorbing the food materials. The part of the plant seen above the sub-stratum is a complex reproductive structure called ' Fruit body ' or ' Fructification '.

Reproduction in Agaricus is effected by the formation of basidiospores in the fructification. The fruit body consists of an umbrella shaped head called pileus, placed on



a stalk called stipe. The pileus and stipe are formed of interwoven hyphae looking like parenchymatous tissue in cross-section. So this is called pseudoparenchymatous tissue. Encircling the stipe close to the attachment of pileus is a ruptured membrane called velum or annulus representing remnants of portions where the pileus and stipe were connected during early stages of development. The upper surface of pileus is convex while the lower surface consists of numerous delicate radially arranged plates called gills or lamellae. When young, the gills are flesh coloured but on maturity turn brown. The structure of the gill can be studied in a vertical section, in which it shows the following three regions :—



ECTION OF GILL - A PORTION MAGNIFIED

(i) Trama which forms the central core ... the gill consisting loosely arranged hyph...

(ii) The subhymenial layer consi... 2 or 3 layers of spherical cells su... the trama.

(iii) The outer most hymenial layer ... of clubshaped cells. These cells are o... kinds—fertile and sterile. The fertile ... are called Basidia, in between which ar... placed the sterile cells called paraphyses Actually the paraphyses are immature basidia. Each basidium has at its apex four slender stalks called sterigmata which bear the oval shaped basidiospores. At first the basidium consists two nuclei, which fuse together forming a diploid zygote. This later divides twice (of wich the first is a reduction division) forming four haploid nuclei. These

pass into the basidiospores through the sterigmata. The basidiospores are produced in large quantities and when ripe are carried away by wind. If the spores fall on a suitable substratum they gerrminate producing new mycelia.

Mushrooms are cultivated by sowing the 'bricks' of mushroom spawn which contain the mycelium of Agaricus in leaf mould and manure. Agaricus is said to be propagated vegetatively in this manner.

* * *

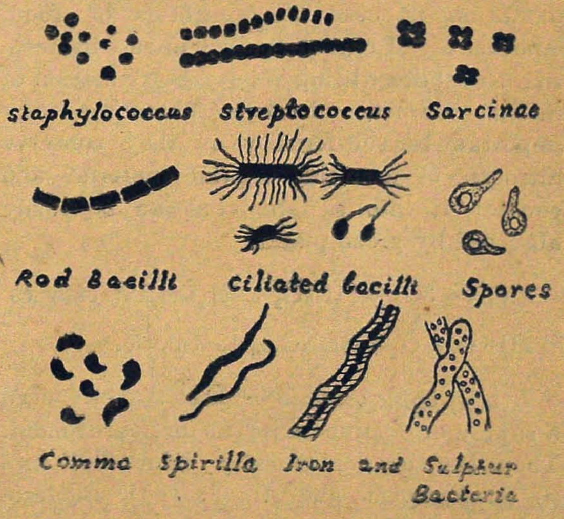
IV. BACTERIA

Bacteria are minute, microscopic plants included under Fungi, sometimes referred to as Fission fungi or schizomycetes, as they multiply by fission. They show some resemblances to Blue green algae (Cyanophyceae) and so are often grouped with them as Schizophyta. The bacteria are both allies and enemies of human race. The bacteria are usually unicellular but in some, the cells aggregate to form filaments or plates or irregularly shaped groups. They occur every where, in the soil, in air, in water and in bodies of living and non-living plants and animals. They flourish in all situations—in dark, ill - ventilated places, in extreme conditions like the liquid air temperature etc. ...e spores of many bacteria can withstand ...emperature of boiling water. Some can ...at temperatures as high as 70°c.

...tructure: Bacteria are strictly ...r containing small masses of ...n surrounded by cell walls. They ...t have organized nuclei but choromatin ...ules are placed in the cytoplasm. No ...stids and chlorophyll are present. According to the shape the bacteria they are subdivided into spherical (Cocci), Spiral (Spirilla) rod-shaped (Bacilli), comma-shaped (Vibrio) bacteria. Many bacteria have cilia and are motile.

Reproduction: Two kinds of reproduction are noticed in Bacteria. Both are asexual types. One is called fission, in which the parent cell undergoes division forming two daughter cells. Many bacteria multiply actively by this method, the fission taking place once every half-hour. In 12 hours one organism produces as many as 16 million descendents. The other method of reproduction is 'Spore' formation. The protoplasmic contents of the cell round up developing a cell-wall which is firm and resistant. The spores withstand extreme temperatures of heat and cold without any inconvenience. They remain quiescent during the unfavourable conditions. They germinate by breaking the spore wall on arrival of favourable conditions, and grow into the bacterium cells.

Green plants are uniform in the their modes of nutrition and of obtaining energy. The energy is stored by them through photosynthesis. But in bacteria, we find diversified methods for obtaining energy. According to the modes of life, Bacteria are divided into Autotrophic and Heterotrophic forms. Autotrophic bacteria are those which can obtain carbon from carbon-dioxide of air and energy by oxidation of inorganic salts. The heterotrophic bacteria obtain carbon and energy from the organic materials.



SHAPES OF BACTERIA

Autotrophic Bacteria :—These are also called chemosynthetic bacteria as they build up the food by using the chemical energy. The process of manufacturing food from carbon

dioxide and inorganic salts using chemical energy is called chemosynthesis. These are of the following kinds.

(i) *Sulphur bacteria* :—These are aerobic bacteria occuring in water containing plenty of decaying materials. Important form is Beggiatoa. This oxidizes the hydrogen sulphide evolved during putrifaction. The energy produced is used for chemosynthesis. Sulphur formed is stored in the cells of bacteria.

$$2H_2S + O_2 \rightarrow 2H_2O + 2S\downarrow + 62 \text{ calories of energy.}$$

(ii) *Iron Bacteria* :—These are the true autotrophic bacteria which oxidize ferrous to ferric iron and use the energy thus set loose for the carbon assimilation.

Eg : Leptothrix, Spirophyllum.

Nitrite and Nitrate Bacteria :—By the decay of animal and plant materials, ammonia, which is the chief nitrogenous end product of decomposition is produced. This is oxidised into nitrites by the nitrite bacteria like Nitrosomonas. The energy produced during oxidation is used for synthesis of food. Another set of bacteria called nitrate bacteria like Nitrobacter bring about the oxidation of nitrites forming nitrates. These are very important for soil fertility as they conserve nitrogen of decaying organic material and convert it into a form that can be easily absorbed by green plants.

$$2NH_3 + 3O_2 \rightarrow 2HNO_2 + 2H_2O + 179 \text{ calories}$$

$$2HNO_2 + O_2 \rightarrow 2HNO_3 + 18 \text{ calories}$$

Heterotrophic bacteria :-These bacteria need a supply of organic materials for nourishment. They can be conveniently subdivided into (i) Saprophytic and (ii) Parasitic Bacteria according to their nutrition.

(i) *Saprophytic bacteria* :—These live upon the dead organic matter fermenting carbohydrates, fats and proteins into simpler substances with the evolution of evil smelling gases. Many saprophytic bacteria are beneficial to man.

(1) The lactic acid Bacteria change lactose of milk into lactic acid bringing about the curdling of milk. They also form butter separating the fat globules from milk ; the cheese is formed by the coagulation of proteins (casein)

The Saprophytic bacteria find use in retting fibres like Jute, Deccan hemp etc.

Bacteria are useful in tobacco curing as they bring about the partial decomposition of the leaves. Some bacteria are used in leather tanning.

The vinegar bacteria bring about the conversion of alcohol into acetic acid.

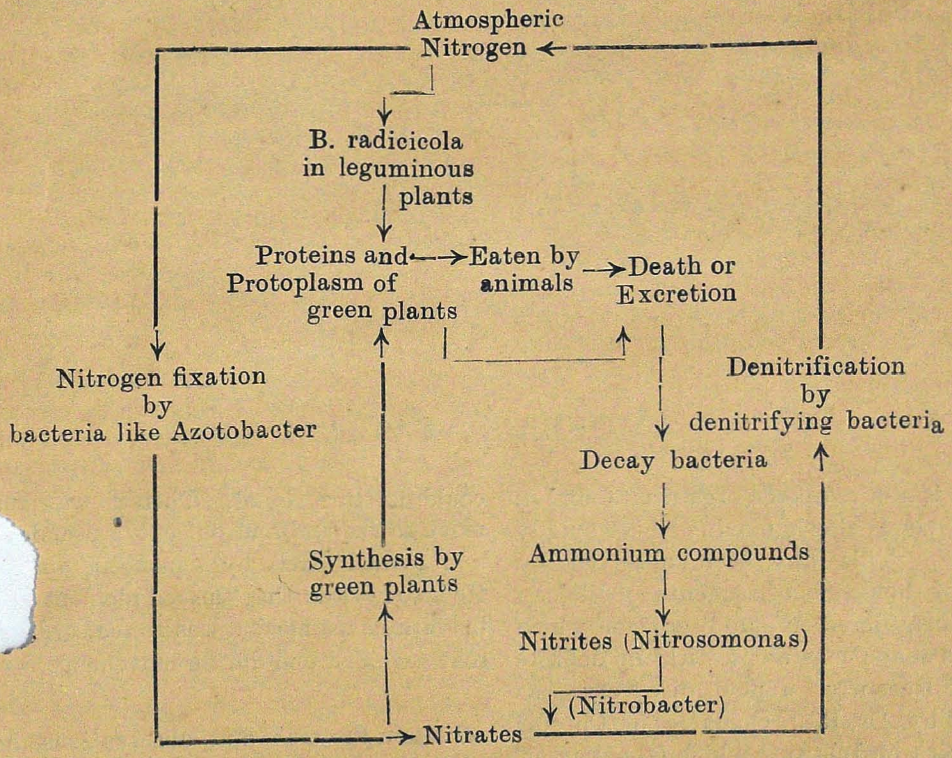
Fermentation of carbohydrate materials is brought about by saprophytic bacteria.

(2) Nitrogen fixing Bacteria : Some saprophytic bacteria have the ability of fixing free nitrogen and reducing it with the formation of organic nitrogenous compounds. These are of special interest as they are responsible mainly for the soil fertility. Clostridium and Azotobacter are the common bacteria found free in the soil capable of fixing introge[illegible] They obtain the energy required from [illegible] carbohydrates of the soil. The nitro[illegible] compounds formed during the nitroger[illegible] are set free in the soil either by the [illegible] Bacteria or by secretion of the liv[illegible] Another set of nitrogen fixing bacte[illegible] in symbiotic association forming the bact[illegible] nodules in leguminous plants. Because [illegible] this, the soil will be richer in nitrogen conten[illegible] after a leguminous crop had been grown. These nodules are formed by soil bacteria like Bacillus radicicola which infect the roots of the leguminous plants. The bacteria obtain the carbohydrate supply from the host plant while the leguminous plant gets the nitrogen in return. This type of association between two organisms for mutual benefit is called symbiosis.

(3) *Denitrifying bacteria :*—Some bacteria reduce the nitrates of the soil setting free the nitrogen. For this reduction the denitrifying bacteria use organic compounds as a source of energy. These are anaerobic bacteria and rapid denitrification takes place in complete absence of oxygen. These are harmful to the agriculturist and they can be killed by aeration of soil.

(4) *Decay causing bacteria :*—The remains of plants and animals are destroyed by the action of the saprophytic bacteria called Decay bacteria. Decay can be prevented by sterilization or by using poisons in which the bacteria cannot exist.

Nitrogen cycle :—In this autotrophic and saprophytic bacteria take part. The proteins of the dead plants and animals are decomposed by the decay bacteria with the formation of Ammonia. This is converted first into nitrites and then to nitrates by the nitrifying bacteria. This nitrogen is in suitable form for absorption by green plants Thus we find the nitrogen of the organic materials goes throgh a cycle called nitrogen cycle. The denitrifying bacteria on the other hand set free the nitrogen to the atmosphere. This nitrogen fixed is by nitrogen fixing bacteria and brought back to the soil. This can be represented convenien-tly in the following scheme :



NITROGEN CYCLE

Parasitic Bacteria :—The heterotrophic bacteria found in the living plants and animals are called Parasitic bacteria. As most of them are disease-causing and harmful they are also known as Pathogenic bacteria. Some parasitic bacteria are harmless while a few are even beneficial. Bacteria are responsible for the various diseases found in plants, animals and human beings. A particular species of bacteria is the cause of each of the various diseases like diphtheria, tuberculosis, typhoid fever, cholera etc., in man and domestic

animals. The plant diseases like pear-blight, black-rot of cabbage, cucumber-wilt etc., are due to pathogenic bacteria which cause havoc to crop plants. The evil effects of these bacteria are due to the poisons called toxins produced by them in the body of host. The white blood corpuscles resist the invading bacteria by the formation of antitoxins which neutralize the toxins. The attack of certain disease producing bacteria can be prevented by injecting blood serum of an individual whose blood is rich in antitoxins. Immunity can be induced by injecting weak or dead bacteria into the blood stream which bring about the formation of antitoxins in blood. The intelligent way of safegurading against these diseases is through prevention of bacterial contamination of water and food as they form the source of transmission from one individual to another.

AMOEBA'S "TAIL"

Amoeba is a microscopic organism found in freshwater ponds slowly moving on the muddy substratum. This has been observed by hundreds of thousands of students of Biology and was considered as an organism which changes its shape constantly with no definite polarity. Recently, a new discovery was announced by Dr. R. J. Goldacre of Chester Beatty Research Institute which is a part of London's Royal Cancer Hospital at Fulham ('Discovery' October 1952 Page 328). He states that "Amoeba seems to have a definite tail and a definite polarity." It was shown by diagrams and a film that the amoeba 'moves on a relatively steady axis.' Amoeba was placed in a narrow channel in which it could not turn round. Then it was fo[illegible] move to the end and put out a pseud[illegible] and turned back by squeezing ab[illegible] He also noticed that the red pigment [illegible] in stationary amoeba, was concentrat[illegible] rear wrinkled end during movement. [illegible]

"From the tests and observations, he ha[illegible] carried out, Dr. Goldacre said, it was fair to say that the tail played a fairly dominant part in the life of the amoeba and was a relatively constant part of it." It is indeed remarkable how this escaped the notice of the Zoologists all these years.

—G. M. Rao.

SCIENCE NEWS AND NOTES

by

G. MADAN MOHAN RAO, M.A.
Lecturer in Natural Science.

Alage solve food problem

Today the world's primary problem is food as only one third of the humanity has adequate food. So scientists have been engaged in finding a plant that can solve this knotty problem Recently they found the solution in Algae, the aquatic flowerless plants; of these Chlorella seems to be very promising.

"Every bit of food, man eats, can be traced back to plants." The chlorophyll-containing plants manufacture the organic food from carbon-dioxide and water with the help of sunlight. So this solar energy forms the main source of plant's as well as man's food. In the crop plants most of the material is a waste as inedible and indigestible. Scientists consider that the best food yielding plants should use higher amount of solar energy, and produce minimum inedible material and contain more useful substances like proteins, fats and carbohydrates. Algae seem to be the best food plants which satisfy all the above conditions. Among the algae, Chlorella pyrenoidosa, a single celled fresh-water green plant, floating as green scum in ponds is highly promising as it is all nourishment. It [illegible]ontains higher percentage of fats, proteins [illegible] carbohydrates. It contains 10 amino-[illegible] and all health giving vitamins except [illegible] C. Chlorella multiplies remarkably [illegible] about 7 times its volume in a day. [illegible] well under wide range of tempe-[illegible]om 0° to 102·2°. Applying the [illegible]e of Genetics, scientists are successful [illegible]ucing artificial mutant forms of Chlo-[illegible], which can thrive under varied tempe-[illegible]ures. Myers and his Texas colleagues [illegible]eveloped a strain of Chlorella that grows best at a temperature of 102°. Chlorella can be grown on a large scale. The pilot plant of Carnegie Institution at Cambridge, Massachusetts shows that large scale culture of Chlorella is possible with an annual yield of 17½ tons per acre.

Laboratory experiments show that even 40 tons (dry weight) can be obtained per acre. Scientists estimate that an area slightly over 1,000 square miles could grow enough to provide the world's population with half its protein requirement.

Valuable researches are being carried on in Japan, Germany, U. S. A. and U. K. to find out how best Chlorella can solve the world's food problem. The tests regarding the palatability and nutritional value of the food prepared from Chlorella are quite encouraging. Mrs. Tamiya, wife of the Japanese experimenter in growing algae, served bread, noodles, soup and even icecream containing substantial quantities of Chlorella, to a group of research scholars from the Department of plant biology of Carnegie institution. They found the dishes palatable and even delicious.

As Chlorella is an efficient collector of solar energy, scientists hope that it may become a potent factor in energy production. The coal and oil we are now using have conserved the solar energy, ages ago. Chlorella offers inexhaustible source of food and energy. Scientists predict that the food and energy needs of the world can be supplied by Chlorella, grown on area equal to 10% of the earth's land surface.

* * *

Luminous plants

The real luminous plants are those which actually produce light. Many tropical fungi are luminous. Mycaena illuminans produces light so strong that it can be seen 40 paces off. In Arimillaria mellea of Europe, the rhizoids are luminous. The light produced by the living plasma of this plant resembles the glow of phosphorus under water. The phosphorescence in this case depends on oxygen and so it is considered as a form of respiration. Some consider that a chemical body produces light under the influence of oxygen. It remains a miracle till we understand how exactly the light is produced in these plants.

There are some luminous plants which reflect the light. A species of moss found in caves and rocky clefts of central and northern Europe produces a greenish or yellow shimmer. The sporangia of these plants contain specialized cells called biconvex lenses, which

refract the light falling on them and concentrate on the chlorophyll of the cells which reflects it. Similarly, Chromophyton rosanaffi, a unicellular plant found it stagnant waters produces golden shimmer.

* * *

New uses of Lemon

Lemon is a fruit with a thousand uses. The lemon fruits, Lemon juice, lemon peel etc., have been used in the household for various purposes. Recently some remarkable uses of the fruit have been stated. According to the experiments carried out in U.S.A., a product of lemon peel might serve as an important protection against radiation effects caused by the explosion of Hydrogen and Atom bombs. The rats were fed by an extract of lemon peel (Riboflavin) and were found to with-stand doses of radiation that were normally lethal.

The lemon juice keeps the fish, fresh and non-somelling. The fishes are to be rinsed in lemon juice before or after being frozen.

The pectin obtained from lemon finds use in medicine. This has the property of accelerating the blood clotting. German soldiers first used this substance in the last war, for wounds.

Citric acid obtained from lemon finds immense use in the manufacture of beverages etc., A by-product of lemon is used to make the steel harder.

* * *

* Gila monster

Besides snakes, the only poisonous reptiles of the world are two stout lizards belonging to the genus Heloderma. They are found in arid regions of Arizona and New Mexico. Gila monster is Heloderma suspectum, which has a warty skin studded with yellow or orange and black head-like tubercles. The other poisonous relative is Heloderma horridum.

The Gila monster has a stout body measuring about 2 feet with a short stumpy tail. Normally it is an idle creature but when annoyed it turns into a ferocious devil 'hissing puffs of angry air,' protruding its bifid tongue. In habit, it is nocturnal feeding upon worms, frogs and eggs. It is an innocent creature so long it is not exposed to sunlight. On exposure to sunlight it gets the vicious nature and devilish appearance. It can live for many months without food as it obtains substenance, from the fat stored in its tail. This is a very useful desert adaptation to pass over the lean days safely.

The poison of Gila monster is said to be fatal for human beings as it affects the heart. The poison is produced in the lower labial glands and sent through grooves of the fang-like teeth in the lower jaw.

* * *

Radio works with kerosene lamp

Mr. Ram Yadav of All India Radio Research Department has developed a device by which a radio set can be operated with a kerosene lamp. He has made use of the principle of 'thermocouples'. If two junctions of two dissimilar metals are kept at different temperatures an electric current is generated. The value of the power thus produced depends on the type of metals chosen and the temperat[illegible] difference between the two junctions. [illegible] held that the best thermocouples are [illegible] and constantan with a temperature [illegible] of 300°c. It is hoped that these will [illegible] use in villages and rural areas wher[illegible] no electricity, and will replace the [illegible] dry and wet batteries.

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* Pronounced as Hila monster.

HANNIBAL

by

T. DHANAKOTY, M.A.,
Professor of History.

The Barcine family of Carthage produced towering military geniuses. Hamilcar Barca, the great father, and Hannibal, the greater son, were scions of that family. Hannibal had superb physical, mental and moral gifts. Endowed with iron will, infinite resourcefulness and amazing capacity for work, he was indeed one of the greatest generals that the world has ever produced. Difficulties and dangers did not daunt him. His personal magnetism evoked the sincere affection and the steadfast loyalty of his followers. He was a patriot of the purest ray serene. His father had inspired him to carry on a relentless war against Rome, the formidable rival of Carthage. True to the parental injunction, he hurled himself against Rome in a manner which grips our imagination even at this distance of time.

His epic fight against Rome may now be ...died. Hamilcar who was sent to govern ... found her rich in natural and human ...s. She could be used as a base of ... for continuing the war of revenge ...ome. Hasdrubal, his son-in-law, ... him. After his death, Hannibal, ...ly 26 years of age, was unanimously ...d by the army as its leader. In ... years he extended Carthaginian power as ...r as the Iberus. Saguntum, a city on the east coast of Spain, alone remained unsubdued by him. Rome which was watching his progress with alarm took Saguntum under her protection. Hannibal captured that city because, in order to carry out his invasion of Italy, he could not afford to leave an unfriendly city in the rear. This led to the Second Punic War.

This war is called the Hannibalic war, from the name of its central figure. It was a gigantic contest between a great man and a great state. The supreme generalship of Hannibal was pitted against the energy and resources of the whole Roman State. He formed the bold plan of striking at Rome in Italy itself from the north. He preferred the land route because the Carthaginians had lost the command of the sea in the First Punic War. He also thought that in the north of Italy he would he able to win over the newly conquered Gauls who were thirsting for revenge against the Romans. He also based his calculations on the possibility of defection of the Italian allies of Rome The Romans could not fully grasp his plan of action. They thought that the warfare would be confined to Spain and so sent one of their consuls, Publius Cornelius Scipio, to check the progress of Hannibal.

Leaving his brother Hasdrubal in Spain, Hannibal started from Carthagena in 218. He crossed the river Ebro where he was opposed by hostile tribes. After subduing them he crossed the Pyrences and continued his march to the River Rhone. He outmarched the Roman consul and reached the Alps which he crossed amidst terrible natural difficulties and the hostility of the barbarians. With his army almost reduced to half, he reached the plain of the Po. The Romans were aghast, like the Austrians who fought against the young Napoleon, at the audacity of the brilliant offensive of Hannibal. He then inflicted a series of crushing defeats on the Romans in the battles of Trebia, Ticinus, Trasemene and Cannac. These victories

produced consternation in Rome and the Senate ordered the gates to be closed.

Instead of following up his victories by an advance on Rome, he tried to rouse the Italians to revolt against her. This policy was only partially successful, for the Latins, the most important of Rome's allies, remained faithful to her. The recapture of Capua by the Romans and the terrible punishment inflicted on its citizens served as a warning to the hesitating allies of Rome. The help that he expected from Philip V of Macedon was not forthcoming as the latter was kept engaged in Greece itself. The Romans, sobered by their defeats, avoided pitched battles. The result was that Hannibal's strength began to wear out. If he was to succeed, he must get reinforcements from outside Italy. But this hope was shattered by the defeat and death of Hasdrubal in the battle of Metaurus in 207. This defeat ruined Hannibal's hopes of conquering Rome and compelled him to abandon all thought of offensive operations. On his return from Spain, Publius Cornelius Scipio was elected consul and sent to Sicily with permission to extend his operations to Africa. After making the necessary preparations, Scipio crossed over to Africa, laid siege to Attica and defeated the combined Carthaginian and Numidian forces. The Carthaginians, in alarm, recalled Hannibal from Italy. In the decisive battle of Zama in 202, B. C. Hannibal was completely defeated and the Carthaginians sued for peace. In spite of his towering military genius, Hannibal ultimately failed on account of the changed tactics adopted by the Romans after Cannae, the conquest of Spain by the Romans which deprived Hannibal of his brother's help, the insufficient support by the home Government at Carthage, the failure of his policy to rouse the Italians against Rome, the death of Hasdrubal at Metaurus, the efficient role of the Roman navy and the indomitable spirit of the Romans.

Hannibal was not a mere soldier. He was a statesman as well. After his defeat at Zama he set himself to the task of reorganising the affairs of Carthage, whose corruption and inefficiency were largely responsible for his failure. Had he been left alone, he might have placed his country on a new basis. But the relentless hostility of the Romans compelled him to flee away to Syria and her king Antiochus received him with honour. After the defeat of the Syrian king at Magnesia, the Romans demanded the surrender of Hannibal. So he fled to Bithynia. Here also his surrender was demanded by the Romans. Seeing no way of escape, he took poison and died in 183. B. C.

Hannibal is by common consent one of th greatest generals known to history. Hi crossing of the Alps was an astonishing feat of endurance. The fact that he inflicted crushing defeats on the Romans on their o ground was a proof of his military genius. victory at Cannae was a marvel of generalship. He was a selfless pat dedicated his superb gifts to the his country. But a lone figure th he was unable to prevail against the Rome. His life was a failure but none dispute that it was a noble failure.

THE REFORMS OF NAPOLEON

by

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Introduction.

Napoleon Bonaparte was born in the island of Corsica in 1769. He was not by birth a Frenchman because Corsica belonged to the Italian state of Genova at that time. He stayed for seven years in France undergoing training at the military college of Brianne. Even as a young man he appreciated the works of Rousseau. When the French Revolution broke out, he welcomed it. He was a soldier in the French army. Then he was made a commander and sent to reduce the city of Toulon. Latter he was appointed as commander of the Italian army. Finally he overthrew the Directory and became the ruler of France.

Code Napoleon.

The most important reform of Napoleon vas the codification of the French Law The Code Napoleon" was his greatest achieve-nent. It was a much-needed reform. Before he French Revolution there were different tems of law in different parts of the ry. In 1804 Napoleon framed laws for le country. The laws were written in logical way. "The Code Napoleon" on social equality, religions tolera- y life and private property. Even ny laws created by Napoleon are in nce.

ucational Reforms.

Napoleon organised a national system of education. He wanted that the state must control Universities and supervise all branches of public education. He founded the Imperial University at Paris. He maintained uniformity throughout the educational system. He also extablished institutes for higher study and research. He felt that to leave education to private bodies, was to introduce chaos in the land He neglected elementary education completely. He did not evince much interest in the spread of education among common people. But he was more interested in technical and higher education. He neglected women's education and thought that public education was not suitable for them.

Legion of Honour.

During the course of the French Revolution privileges and titles were abolished. When Napoleon came to power he adopted merit as the sole test for office. In order to encourage the people to dedicate their services to the country and in order also to recognise their contribution to the nation, he instituted the "Legion of Honour". Only people who had made a mark in any walk of life were admitted into the "Legion of Honour". This is retained in France even now.

Public Works.

Napoleon was also interested in public works and promotion of industry. He enlarged and fortified certain important sea ports. Bridges were built and channals constructed. The old royal palaces were repaired. Many new buildings were constructed. He also encouraged new industries. The cotton industry was given protection. Lyons, silk industry was revived. He extablished technical schools, encouraged invention and offered state-help to industries. He made Paris a beautiful city. The court of Napoleon was as excellent as the court of Louis XIV.

Financial Reforms.

Napoleon also introduced financial reforms. He established the Bank of France under the control of the State. It helped the growth of commerce. The financial condition of France also improved to a very great extent. He

put an end to all financial disorders in the land. He carefully collected the taxes. He followed a very strict economy in the matter of administration. Corrupt officers were severely punished. The Bank of France was the State bank and hence regulated the stock exchange. Thus Napoleon promoted efficiency and honesty in administration.

Religious Policy.

During the French Revolution there was a quarrel between the state and the church. When Napoleon came to power after the Revolution, he approached the religions matter from the point of view of a statesman. To him religion was only a political instrument. He wanted an established catholic church for France. By the Concordat of 1803 the church came under the rule of Napoleon. Catholicism became the accepted religion of the state. The property of the church was confiscated and the government came forward to pay salaries to the clergy. In this way the clergy became government sarvants and they must obey the head of the State. The powers to nominate bishops were given to the Consul. This arrangement continued until 1905.

Criticism of his reforms.

Nepoleon had a desire to introduce schemes of colonial enterprise but his efforts in this direction were a failure. As the ' Son of the Revolution" Nepoleon was preeminently fitted to introduce reforms in administration Nepolean himself said " My glory consists in not having won forty battles but in having created the Code Nepoleon". The Code Nepoleon was a fusion of liberty with order. He again reorganised local administration and government. The main features of his reorgnisation of local administration are prevalent even to this day. "France owes more to Napoleaon's pen than to his sword." However the importance of his work as a civil leader has been overshadowed by his dramatic ability as a general. In one more aspect we can find fault with Napoleon. He never patronised men of letters. The fifteen years of Napoleon's rule in France did not produce any great literature. Another defect we notice in Napoleon was that he did not hesitate to advance the interests of his own brothers and relatives. But he destroyed fendalism and stabilised finance in France. He undoubtedly laid the foundations for national unity in France. We may conclude saying: "If the military conquests o[f] Napoleon were ephemeral, his civilian work was built upon granite".

NEW CHAPTERS IN HISTORY

by

P. NATARAJAN, M.A.,
Lecturer in History.

2,000-year-old Mosaic unearthed.

The Pennsylvania University Museum Expedition during its excavations at Curium has unearthed a unique mosaic floor. The mosaic, dating back over 2000 years, depicts a scene from Homer's "Iliad" in brilliant colour and detail. It shows Achilles as its central figure in flowing garments and with his famous shield uplifted. It also portrays Ulysses similarly clad and sandalled.

It illustrates Achilles' decision to end his inaction and join battle against the Trojans following receipt of the news of his friend Patroclus' death in battle. The mosaic bears the word Achilles in Greek classical capital lettering in the top left-hand corner.

Dis coveries in Ireland.

A hitherto unknown people, who lived in ...est Ireland between 4,000 and 4500 years ... had no troubles about wars. Their ...wellings have been discovered near Boyle. ...ny things used by them such as boats and ...ns have been found. It is supposed ...hey were the pre-historic people. ...ly distinct people re-inhabited the ...t 500 B.C. The boats are the ...ng finds. They are each hollowed ... single tree-trunk.

...nt Greek Law:

A marble tablet on which is inscribed a law providing that "anyone killing a person who attempts to establish a dictatorship is to be counted guiltless" is among the important finds made by American archaeologists near Athens. The tablet was found in the "Agora" or market place, of ancient Athens, directly under the western slopes of the Akropolis and dates back to 336 B.C., It refers to an anti-dictatorship law which specially prohibits any anti-democratic measures on the part of members of the council of the High Court, the Arreopagus, especialhy the giving of legal sanction to the establishment of a dictatorship. This law was passed in Athens two years after the battle of Chaeroncia in which Philip II of Macedon crushed the combined armies of Athens and Thebes.

Temple of Neptune.

Another important find by American archaeologists is the temple of Neptune, at Isthmia, near the Corinth Canal, which, according to tradition, was "the most beautiful" of all temples to this god. The foundations of the temple of Neptune are 61×27 yards which make this one of the largest ancient temples in greece. The foundations uncovered date back to the 5th Century B.C.,

Joan of Arc not burned at stake.

Joan of Arc lived to be married and the English burned a masked "Witch" in her place, according to the French historian Jean Grimod. Under the title "Was Joan of Arc burned?" M. Grimod asserted that Joan was the illegitimate daughter of the Duke of Orleans, King Charles the Sixth's brother and Isabella of Bavaria. He adds that Joan was married in Luxembourg in 1436, five years after her "execution" and might have spent the intervening years in exile in England.

She was canonised in 1920 and is one of the most revered of Saints. Father Doncoeur of the Society of Jesus, an expert on Saint Joan, said Grimod's thesis is a "terrible scandal". M. Lucien Fabre, author of one of the best known lives of Joan of Arc, said that Grimod's thesis is "attractive, but not strictly proveable".

Archaeological work in India.

Excavations at Maheshwar and Nava Toli, on the right and left banks of the Narmada respectively, in the Nimar District of Madhya Bharat, have brought to light a remarkable sequence of cultures, dating from prehistoric times to the modern period. Though no complete specimen of any brick was found during the excavations, several broken pieces of coarse, brick-like objects were unearthed. They resemble the remains of the prehistoric layers. The striking finds include a mass of painted and unpainted pottery. It is stated that this culture is definitely of a prehistoric period·

Stone implements of a 10,000 year old culture had been discovred in Durgapur, West Bengal, by the Archaeological Department of the Government of India. They date back to a time when the gangetic Plains had not known human habitation. From the implements found it is concluded that the people must have based their economy essentially on hunting animals and birds and collecting such food as was readily available in the area. They knew nothing of agriculture nor did they produce any pottery. The implements were found covered up with sandy loam of about three feet thickness.

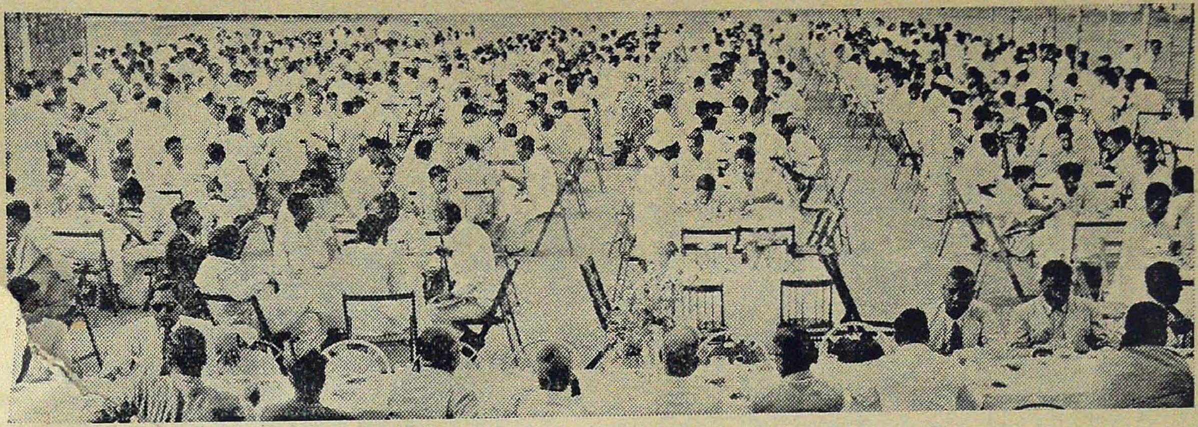
A rare specimen of sculpture of Western India about a thousand years old, symbolising the Varaha Avatar of Lord Vishnu in Hindu mythology was unearthed from the bed of a village tank at Kholdiad, near Surendranagar in Zalawad district. The find, which according to the Archaeological authorities belongs to the 9th or 10th century A.D., consists of a Varaha (wild boar) over a foot and a half in height carved out of black stone and mounted on a tortoise in the same stone,

When excavations were carried out in various parts of Nagapattinam, an inscription on the pedestal of a bronze image along with four other images of the Lord Buddha in a brick chamber was discovered. According to the report of the Joint Direct-General of the Archaeological survey of India, the Buddhist finds in Nagapattinam have confirmed the account of foreign visitors that the Buddhist temple was contructed under the orders of a Chinese king for the use of Chinese traders who were in Nagapattinam. There was a stupa of earth and brick many feet high. It bore a Chinese inscription. Buddhism, therefore, was a flourishing religion there in the 13th Century in spite of the Saivite and Vaishnavite upheavals that South India was passing through during the time. The finds in Nagapattinam were similar to the finds in Siam.

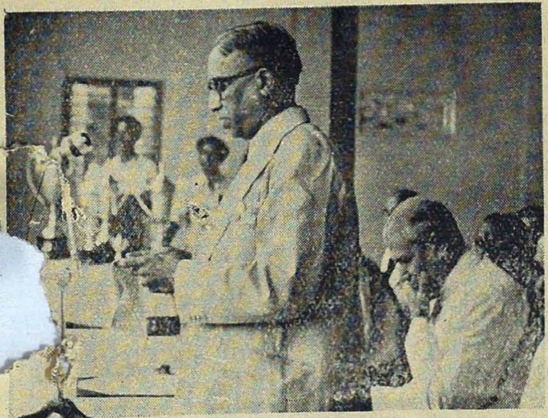
Relics, believed to be of the Pre-Mauryan period, have been unearthed near Vajreswari, about 50 miles from Bombay They consist of several coins, bearing the mark of a cobra's head, earthern and copper pots. One of the copper pots contained two small gold[e]n images of the Hindu deities, Hanuman a[nd] Durga.

The Archaeological Department of t[he] Government of India made an imp[ortant] epigraphical discovery of an edict of [Emperor] Asoka in Kurnool. The edict, [...] Brahmi script, was discovered [...] The inscription consists of 15 l[ines ...] partly damaged. It is almost an exac[t ...] of the Yerragudi minor rock edict, in w[hich] Emperor Asoka exhorts his subjects to rend[er] service to and obey their parents, elders, and teachers.

COLLEGE DAY

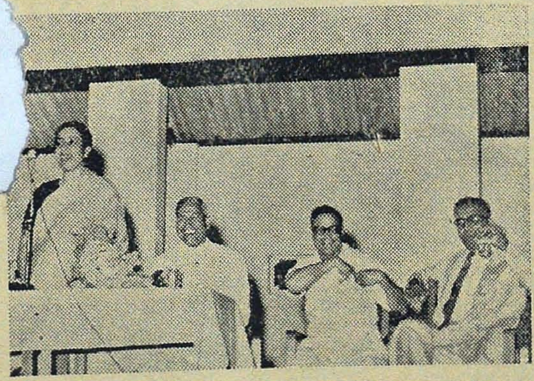


The Principal, members of the staff, and students at Tea with the guests.

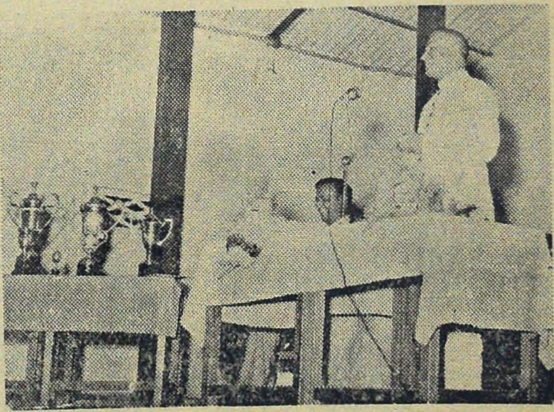


Principal reading the Annual Report

Principal welcoming the guests

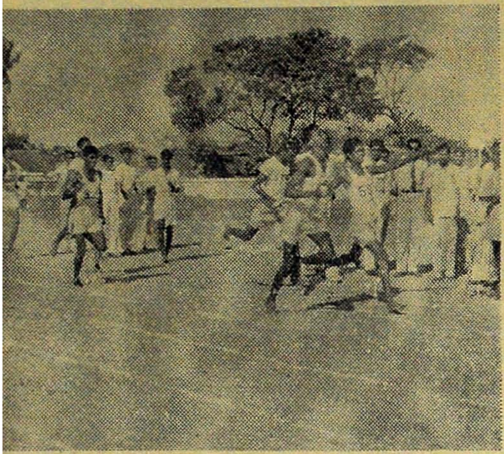


Mrs. Basheer Ahmed Sayeed speaking after the distribution of the prizes

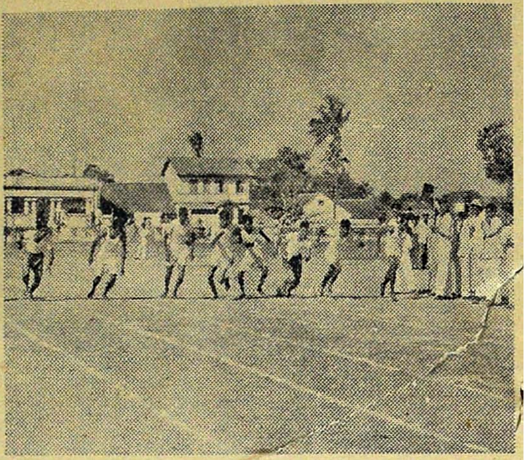


Hon. Justice Mr. Basheer Ahmed Sayeed delivering the College Day address

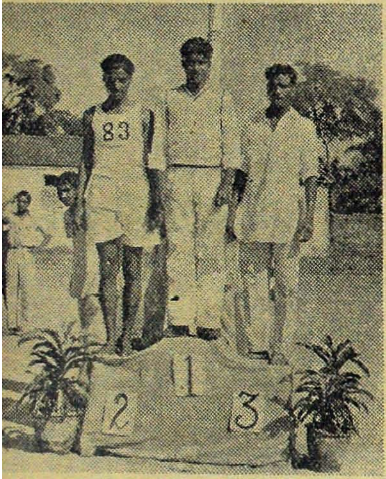
SPORTS DAY



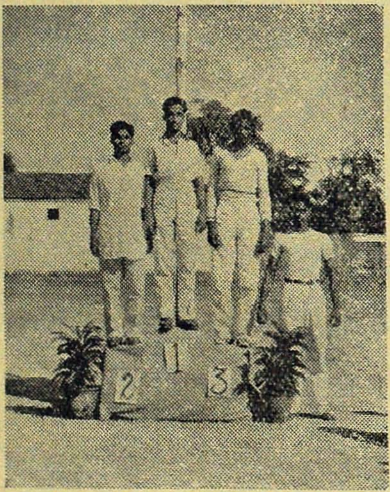
Old Boys 800 Metres Race *Finish*



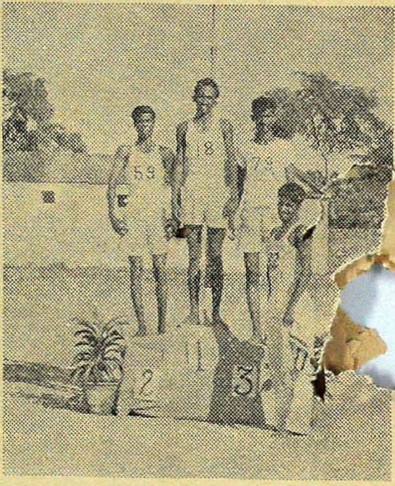
Old Boys Race 800 Start



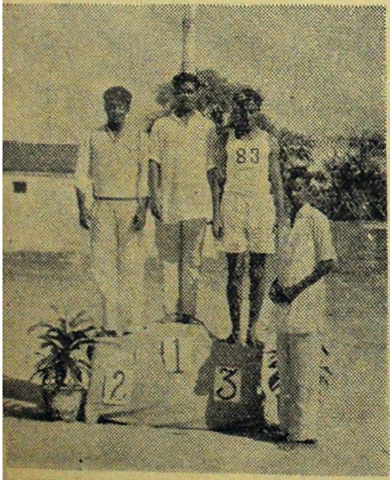
Long Jump winners



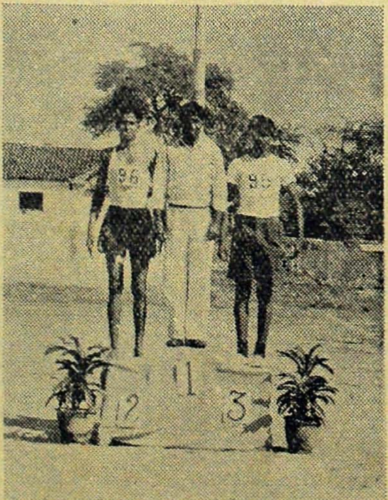
Shot put winners



400 Metres winners

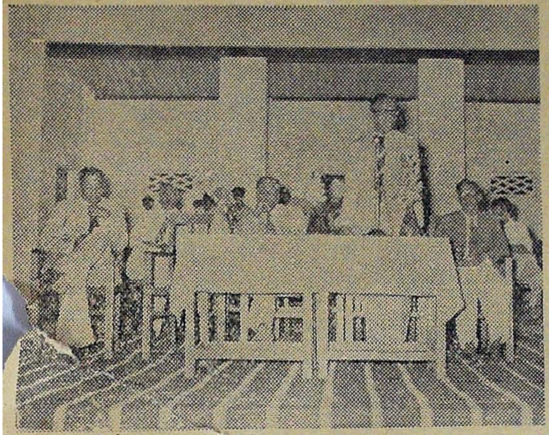


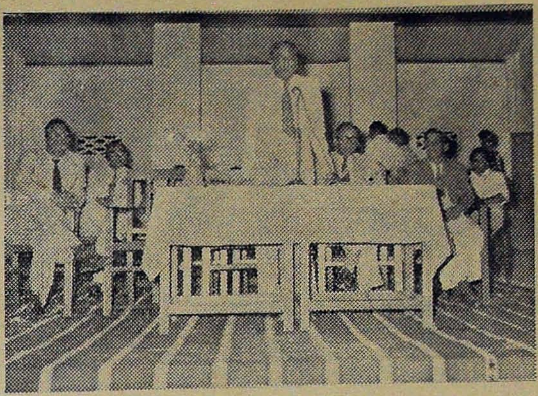
200 Metres winners



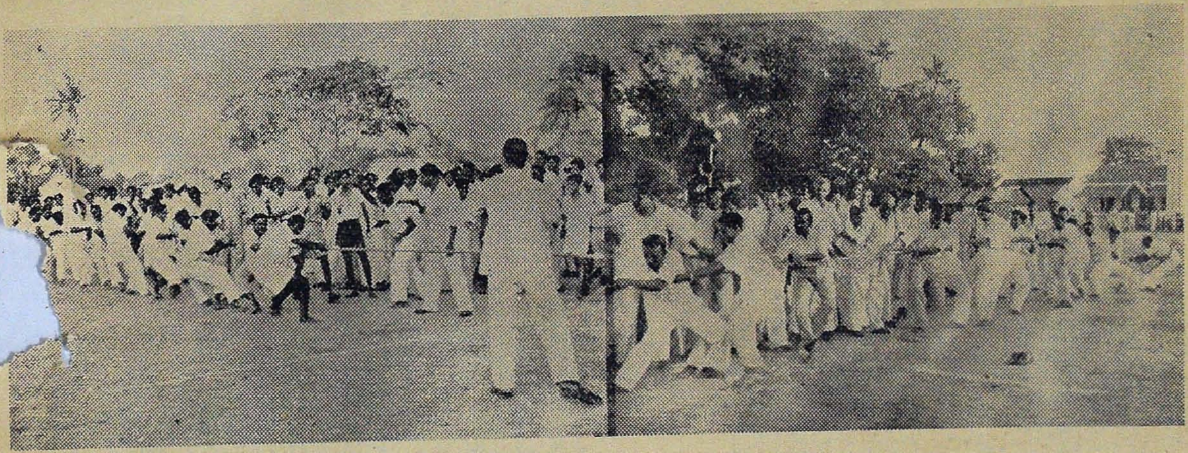
100 Metres winners

Hop step & Jump

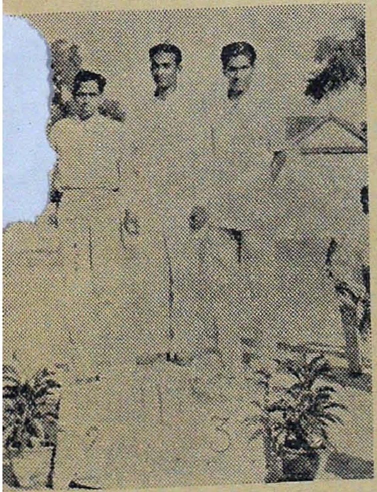




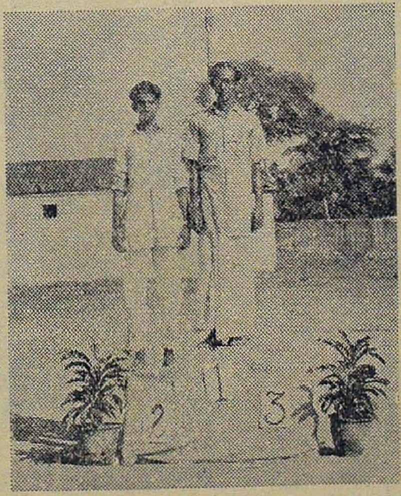
Principal welcomed the President of the day Mr. V.R Rajarathnam, Inspector-General of Police, Madras, and the President after distributing the prizes congratulated the participants in the Sports.



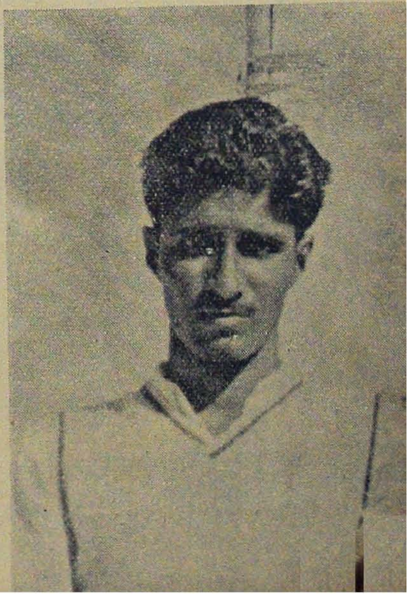
Tug of war both the sides



Staff Race 100 Metres



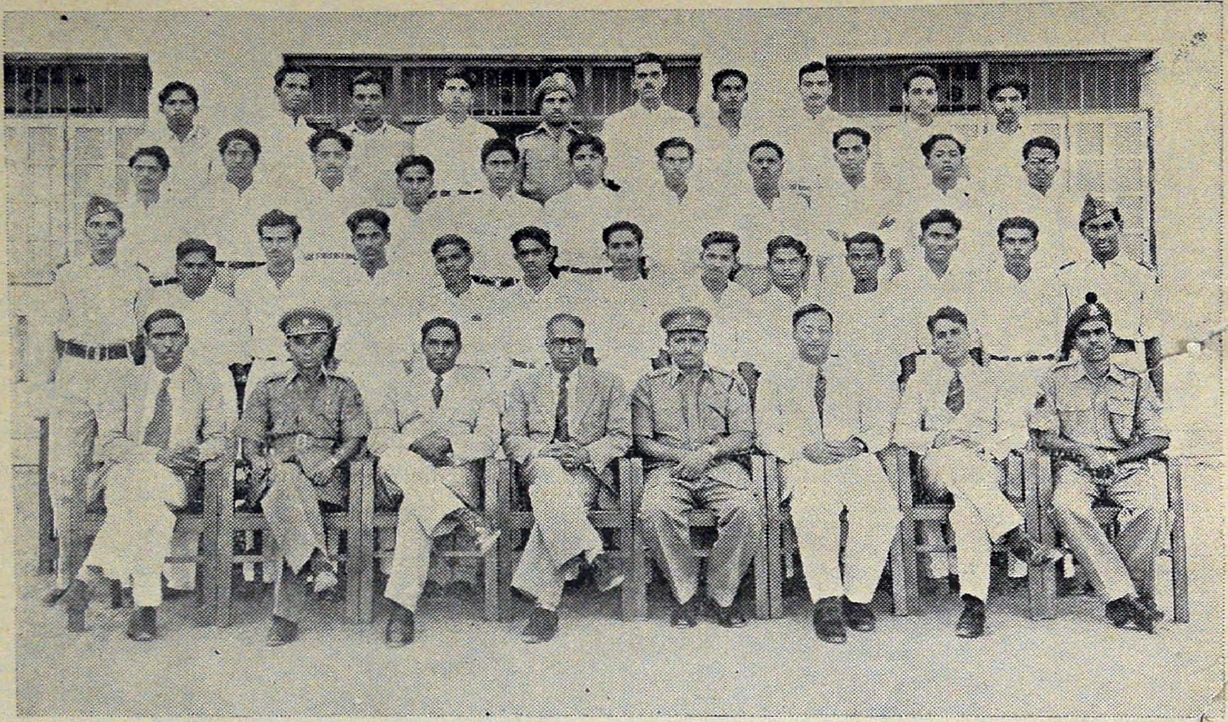
Musical chairs (Social Service League)



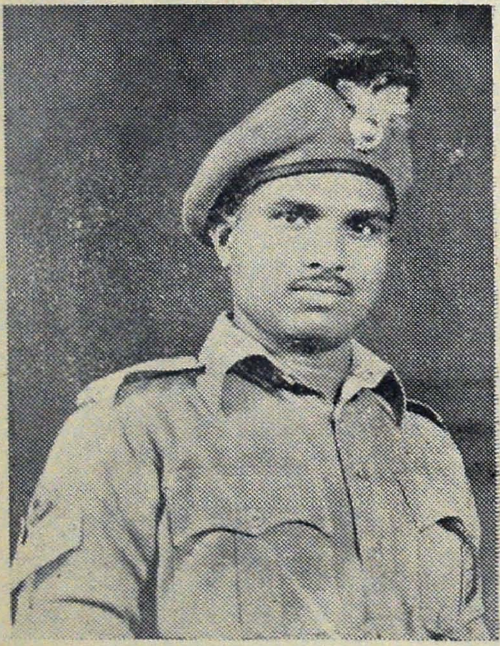
R. Selvarajan. Individual Champion) ←

N. C. C.

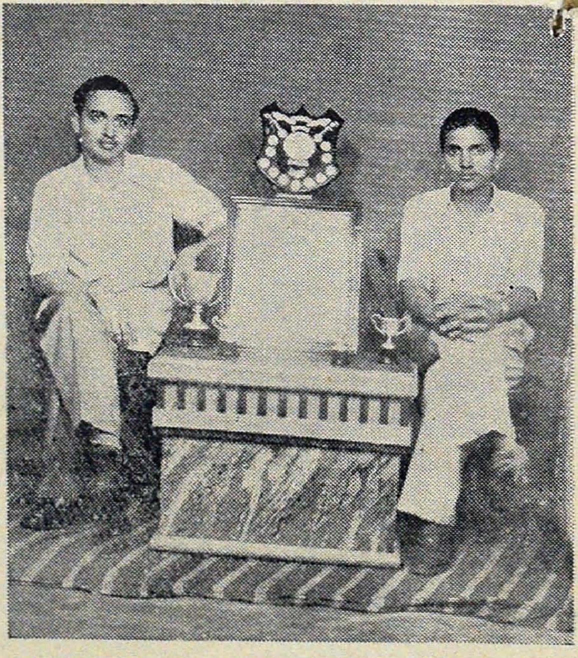
THEAGARAYA PLATOON ('C' Company)



Sitting (L to R): V. R. Kanniah (Officer-in-charge) Capt. T. F. Pereira; Sqn. Ldr. B. Manivelu; Principal M. K. Shanmugam; Major M. K. Nair; Vice-Principal M. Sreeramulu; Mr. Doraiswamy; Hav. Mani.



Cpl. N. Dhakshinamurthy, III B.A. Group IV-b. who has been promoted to the rank of Corporal on 8-2-1955



(Left to right) Mr. D. K. Raman and Mr. V. L. Janakiraman won the I Prize in the Inter-Collegiate Music Competition held at the Madras Medical College Hostel, on Pongal Day

FOREIGN TRADE

by

B. Chengalvarayan, b. com.,
Lecturer in Commerce.

After placing the goods on board the ship, the exporter obtains a Bill of Lading from the office of the owner of the ship. The goods are then insured with a well-known insurance company, which issues the marine insurance policy on payment of the prescribed premium. The policy embodies a contract whereby the insurance company agrees to indemnify the owner of the goods against losses that may occur while the goods are in sea transit. It covers the usual perils of the sea and some other risks. The exporter then prepares the invoice in duplicate or triplicate, incorporating therein all details relating to the quantity, quality and price of the goods, other charges like freight, insurance premium, commission, the markings of the cases etc. The invoice ... be Loco invoice or C.I.F or C & F invoice, th...ding as the price quoted by the exporter is loco, C. I. F or C & F. The exporter's invoice, marine insurance policy and the bill of lading are together known as shipping documents which are dispatched to the importer by air mail. Sometimes, shipping documents include consular invoice or certificate of origin.

Consular invoice :—When the import duties ... levied on the ad valorem basis, the ...porter instructs the exporter to send him a ...nsular invoice. This is a special kind of ...voice, prepared by the exporter. On the ...ack of the invoice the consul of the importing country residing in the country of the exporter certifies to the correctness of the information given in the invoice after the exporter swears to the accuracy of the prices mentioned thereim. This certificate is issued by the consul on payment of a charge called consulage. Consular invoice helps the customs authorities to levy the correct amount of duty, as they accept it as a genuine one for customs purposes. It is usually prepared in triplicate. Two copies are sent by the consul to the port authorities in the importing country and the third is dispatched by the exporter to the importer.

Certificate of origin :—When the goods imported from a certain country are not dutiable or only lower duties are levied, the importer of such goods would like to take advantage of these concessions. For this purpose he asks the exporter to send him a certificate, certifying to the place of manufacture or production of goods. This is called certificate of origin. It is issued by the secretary of a Chamber of Commerce in the exporting country or is sometimes signed by the exporter himself.

Documentary Bill :—After the shipment, the exporter draws a bill of exchange on the importer for the value of goods. To this bill are attached all the shipping documents. The bill of exchange is then known as a documentary bill. The exporter sends the bill to the importer through his banker either for acceptance or for payment. If the documents have to be delivered to the importer only when he accepts the bill, the bill is called D/A bill (documents against acceptance). If the documents are released on payment of the bill by the importer, the bill is D/P bill (documents against payment). Sometimes, the exporter discounts the documentary bill with his bank if the importer is an acceptable party or if he has previously entered into an arrangement with his bank for this purpose.

Letter of hypothecation :—Usually, the banks require the shipping documents to be hypothe-

cated to them before they discount or purchase the bill drawn against shipment of goods. This is done by the exporter issuing what is called a letter of hypothecation, in which he authorises the bank to sell the goods covered by the documents if the importer fails to accept or pay the bill. The letter also contains a provision, entitling the banker to recover the balance from the exporter in case the sale proceeds are less than the amount advanced by the bank.

Letter of Credit :—If the importer is not sufficiently known to the exporter, the latter does not like to draw a bill on the former for realising the value of his shipment, because such a bill may not be easily discounted with a bank. He therefore instructs the importing merchant to open a credit in his favour with a bank of world-wide repute. This is only an arrangement made by the importer with a bank acceptable to the shipper. The bank, on taking a sufficient security from the importer, issues a letter called letter of credit which authorises the exporter to draw bills on the bank for the value of goods shipped. Such bills should be drawn according to the conditions and upto the amount and within the period mentioned in the letter. The banker agrees to accept and pay all the bills so drawn.

When the letter of credit contains an undertaking by the bank that it will accept or pay unconditionally any bill drawn against a shipment to the importer, it is called *an open or clean letter of credit*. If the bank, on the other hand, agrees that it will accept or pay bills only when all the shipping documents are delivered to him, the letter becomes *a documentary letter of credit*. In case the letter of credit contains a condition that the credit opened by the banker can be cancelled by him at his pleasure, the credit is known as *revocable credit*. When the banker cannot revoke the credit as and when he likes, it is *an irrevocable or confirmed credit*. In this case the banker can cancel the credit if he obtains the consent of the beneficiary i.e., the shipper for whose benefit the credit is opened. Otherwise, he is liable for damages. Merchants importing goods regularly from abroad all the year round, may find it irksome to open credit each time an order is placed. They follow a system whereby the credit is repeated. This arrangement is called *revolving credit*. When a bill, drawn against a shipment covering a part of the credit mentioned in the letter, is accepted and paid, the credit again shifts back to the original agreed sum. Suppose a bill is drawn for a sum of Rs 3000 against a credit opened for Rs. 8000/-. When the bill is paid, the exporter can again draw bills to the full extent of Rs. 8000/-. In other words, the credit upto the agreed extent can be used by the exporter any number of times, till the period mentioned in the letter expires. Thus, under this system, the importing trader is relieved of the trouble of opening credit for each transaction.

Trust letter :—When a bank accepts a documentary bill on behalf of its importing customer, it asks the importer to take away the shipping documents by paying the amount of the bill. If for any reason, the importer cannot make the payment immediately, t bank has to make the necessary arrangem for clearing the goods from the harbou warehouse them safely till the customer pays the amount to the bank. This may not be possible for all banks. Most of them usually entrust this work to importers themselves. Of course, this is done only in the case of approved customers whose integrity is unquestionable. Before the shipping documents are handed over to the importer, he required to execute *a letter of trust* wherein importer acknowledges the receipt of shippi documents and agrees to hold the goo covered by them or the sale proceeds there in trust for and as a trustee for the ba until the amount due to the latter is paid. These trust letters also known as trust receipts contain conditions to the effect that the importer makes all arrangements necessary for the proper warehousing and sale of the goods. These stipulations are intended to safeguard the position of the bank.

Banks and the Foreign Trade

The foregoing description brings out clearly the important part played by the bank in the foreign trade of a country. Their services to the merchants engaged in the export or import trade are very valuable, a brief description of which is given blow.

(a) *Discounting of documentary bill* :—The bank discounts the documentary bill for its exporting customer. The exporter thus gets immediate payment for the goods sold by him. Otherwise, he may have to wait for three or four months for the payment. This is also helpful to the importer as he need not pay the value of goods immediately.

(b) *Negotiating the documentary bill* :—If the financial standing of the importing merchant is not sufficiently high, the banker does not discount the documentary bill drawn on such an importer. Nevertheless, he willingly undertakes to forward the bill to the importing trader for his acceptance or payment and to remit to the exporter the proceeds of the bill when it is met.

(c) *Financing the shipment by issuing letters of credit* :—If the importer is a stranger, the exporter asks him to open a credit for him with a well-known banker, so that he can draw bills on the bank for the shipment he makes. The principle underlying the system of opening a credit is to substitute the credit of a well-known bank for that of an unknown merchant. Bills drawn on a bank are more acceptable and the exporter prefers them to those accepted by the importer. The bank issues the letter of credit at the request of the importing trader after taking from him a suitable security to cover the transactions. Trade is thus made possible between unknown traders of different countries. Otherwise, the importer may be compelled to pay for the goods at the time of contract itself.

(d) *Helping the importer to clear the goods from the harbour* :—When the importer is called upon to pay the documentary bill he may not be in a position to meet the bill and obtain the shipping documents. Banker helps him here also, by releasing the documents. He pays the amount to the exporter after taking a trust letter from the importer. The latter undertakes to hold the goods thus released, sell them and pay the banker,

(e) *Providing remittance facilities* :–Banker helps the importer in remitting money due to the shipper by issuing demand drafts and selling telegraphic or mail transfers. Cheques drawn on banks also facilitate transmission of funds.

"Money is one of the most fundamental of all Man's inventions. Every branch of knowledge has its fundamental discovery. In mechanics it is the wheel, in science fire, in politics the vote. Similarly, in economics, in the whole commercial side of Man's social existence, money is the essential invention on which all the rest is based."

G. CROWTHER : *Money.*

HYPOTHESIS

by

V. R. KANNIAH, B.A. (HONS)

Induction tries to establish the causal relation between phenomena under investigation. A close observation of an event often suggests to us a cause. But we never accept that supposition as a proved fact, without putting it to some conclusive test. The statement of a supposed cause before its proper verification is called a hypothesis. For the verification of a hypothesis, we deductively calculate its consequences and compare them with facts under investigation. If there is a complete agreement between them, we accept the hypothetical cause as real; if not, we reject the hypothesis and begin our investigation anew. Hypothesis may be defined as the supposition or assumption of a cause or law, made on an inadequate evidence, to explain some natural phenomena. Mill says, "*a hypothesis is a supposition made (either without actual evidence or on evidence avowedly insufficient) in order to deduce from it conclusions in accordance with facts which are known to be real, under the idea that if the conclusions to which the hypothesis leads are known truths, the hypothesis itself either must be or at least is likely to be, true.*"

Mill's definition of hypothesis implies four steps Viz., (1) observation (2) framing of the hypothesis (3) Deducation (4) Verification. A hypothesis is the supposition of of a cause or law to explain some phenomena. Observation of the phenomena under investigation at first suggests to us a cause or law. Next we frame a hypothesis ie., we state the supposed cause. Next we deductively calculate certain consequences from the hypothesis. Lastly, we compare these consequences with known facts in order to verify the hypothesis. If it is thus verified, we accept the supposed cause as real; if not, we reject it and begin our enquiry afresh.

Let us take a concrete illustration. Suppose a cat crosses our path when we are about to go on an important business and if we meet with failure in that business, then a superficial observer may frame a hypothesis 'that the crossing of the cat is the cause of our failure in business'. When we deductively calculate the results from this hypothesis we find that 'whenever a cat crosses our path' we must meet with 'failur'. This result, however, is refuted by facts known to be true. As it is not verified by facts, we reject this hypothesis and begin our investigation once again. Suppose on minute observation we come to find that 'a lack of foresight' was responsible for 'failure' in business. If w[illegible] deductively calculate consequences from t[illegible] hypothesis it follows that whenever there is a lack of foresight, there must be failure in business under similar conditions. This is confirmed by experience and we accept the latter hypothesis as real.

Requirements of a good hypothesis :

A hypothesis is an assmuption made o[illegible] insufficient evidence. It is suggested by obser[illegible] vation or analogy. In each case imagination plays a prominent part and we run the risk of being misled. A hypothesis being an imaginery supposition, must be verified, before it is accepted as true. There are some conditions which determine the verifiable character of a hypothesis. If these conditions are not satisfied, we may reject a hypothesis without undergoing the trouble of verification.

The following are the conditions of a legitimate or good hypothesis :

(1) It should be definite and self-consistent. It should be stated in a clear, consistent and unambiguous language, so that it may always admit of one definite meaning only. If a hypothesis is vague or admits of different interpretations then it is likely to yield contradictory results.

(2) It should be verifiable. A hypothesis must assume a real agent whose existence may be proved or disproved by an appeal to experience. For example if we suppose that the wrath of goddess Mariamman is the cause for the prevalence of cholera in a certain village, then it will not be possible for us either to prove or disprove this statement as the 'wrath of the goddess' cannot be easily verifiable. Such a hypothesis is called a barren hypothesis.

(3) It should not come into conflict with any known law already established. A law assumed in a hypothesis should not be in conflict with any law previously established. Suppose a dry piece of raw cotton is carried upwards by the wind. In order to explain this phenomenon, I suppose that it has a tendency to rise upwards. This supposition must atonce be rejected because it is in conflict with the law of gravitation.

(4) Must be sufficient to account for the facts under investigation. The merit of a hypothesis is judged according to its suitability to explain the facts under investigation. If it fails to render a satisfactory explanation of them, it should be rejected at once.

(5) It should not unnecessarily multiply the number of agents or laws. A hypothesis should be framed in accordance with the law of parsimony. Natural phenomena of the same kind are to be explained as far as practicable by the same causes or laws.

(6) It should refute other rival hypotheses if any. A hypothesis should be the only legitimate assumption for the explanation of the facts under investigation.

Working Hypothesis :—Imagination plays an important role in the formulation of hypotheses. We are compelled to start in our scientific investigation with a hypothesis, which cannot be proved or disproved at the first instance. A hypothesis before its verification is called working hypothesis. A working hypothesis is an assumption made for the time being, in order to explain a phenomenon, before it is properly verified. When our knowledge of facts is not sufficient and we cannot make any adequate assumption to account for them, a working hypothesis, however defective, serve as our guide and turn our enquiry in a definite line. A working hypothesis even if it is wrong, suggests to us through its failure a fresh turn in our enquiry, and helps us to ascertain the right procedure.

Rival Hypothesis and Experimentum Crucis :

Contrary assumptions made to account for the same phenomena are called rival hypotheses. When two or more rival hypothesis can each explain the phenomena under investigation, our judgment as to which of them is true, must be suspended till we can find out an instance which is capable of being explained by only one of them. Such an instance atonce decides which of the rival hypotheses is real. The hypothesis which can explain the instance is accepted real. Such a decisive instance is called by Bacon an *Experimentum crucis* (i.e. an experiment of the cross). Just as a finger-post at a crossing of roads points to a traveller which one is the right path for him, so an experimentum crucis decides for us which one of the rival hypotheses should be accepted as real.

Hypothesi and Theory :—A hypothesis is an assumption of some law made, on an inadequate evidence, to explain some phenomena under investigation. If a hypothesis satisfies all the conditions laid down, it is regarded as legitimate. A legitimate hypothesis is not accepted as real,

until it is verified by some logical tests. Deductive verification is the most desirable form of proof A hypothesis when sufficiently verified is called a law or theory.

The importance of hypothesis in Science :

A hypothesis is the necessary begining of scientific investigation. Without some previous assumption, we cannot direct our inquiry in a definite line. All the established laws of science were in the beginning mere legitimate hypotheses. Newton's assertion *hypothesis non fingo* (i.e I do not frame any hypothesis) does not mean an ideal scientific investigator should not frame any hypothesis at all. No Scientific research is possible without a hypothesis. Newton himself framed the Corpuscular hypothesis of light, which has been replaced by the Undulatory theory. Newton's maxim probably means that we should not make any monstrous or extravagant assumption to account for natural phenomena. A hypothesis to be useful in science should be verifiable.

From the above considerations it is clear that no scientific investigation is possible without a hypothesis. Working hypotheses though many of them were subsequently rejected, have done inestimable service to to science. They have suggested the right line of investigation through their failure. A hypothesis tends to unify the isolated facts of experience, in accordance with some supposed law. Every hypothesis is an attempt at explanation of natural phenomena. It is the business of a science to explain the phenomena it studies with reference to some general truth or law, which is to be established by scientific research. Consequently, it is evident that there could be no science without hypothesis.

CHANCE

by

V. R. KANNIAH, B.A. (HONS)

Knowledge is so vast and unlimited i.e infinite in character that it will not be possible for a finite being like man to have a complete knowledge of all things. In some field of knowledge man may have a complete knowledge but in certain other fields his knowledge becomes limited. So in such cases his knowledge can at best be probable and not certain. Many things in life and nature are ruled by probability and not certainty.

Probability or chance is a form of inference which is based on observation of facts and aims at providing a mathematical estimate of the likelihood that each of the different possible alternatives should give rise to a certain event. It is concerned with the calculation of chances.

Chances does not mean a negation of causal relation but imperfectness of our understanding. It is due to our ignorance we are unable to see the causal relation operating behind the phenomena. Man is always in thirst of knowledge and whenever he is not able to understand the thing in full he resorts to probable knowledge in order to satisfy himself. Therefore probability lies in between certainty and absolute ignorance.

In the absence of certain knowledge about a phenomenon, we calculate wherever possible the probability. This is calculated by ascertaining the chances for and against the occurrence of the phenomenon. For example, the probability of the head of a coin turning up against tail is $\frac{1}{2}$ i.e the chance is equally balanced between head and tail.

The actual calculus of chances belongs to the realm of Mathematics. But in logic we are mainly interested in the theory of of probability and the basis for its calculation. The probability is expressed by a fraction whose numerator is the number of favourable alternatives and denominator the total number of alternatives. For example, in a pack of 52 cards the possibility of drawing an ace is 4/52 since there are four aces in a pack. The probability is always a fraction because it lies in between absolute certainty and utter ignorance. If certainty be taken to be 1 and ignorance as 0, then probablity can only be somewhere between 1 and 0 i.e a fraction.

Conditions Governing Calculation :

(1) The object of study for calculation must be the same throughout. For example, while calculating the possibility of getting heads and tails by tossing a coin, we must see that the same coin is used thoughout. We cannot take a rupee coin in the first few instances and then a half a rupee coin for the rest of the instances.

(2) We should have a definite knowledge of the definite number of alternative ways in one or other of which the phenomenon must happen. For example in the case of a tossing of a coin there are only two ways of its falling viz., head or tail.

(3) We should not have an assurance of the ways in which the alternative ways will happen. If it is possible for us to say that the head is going to turn up while throwing a coin, then there is no need for us to calculate the probabilities, for it becomes a case of certainty.

(4) There should not be any extraneous condition acting on the body. If the dice is loaded on one side then calculation of probability would be impossible.

Chance and induction :–Carveth Read points out that "an event is probable if our expec-

tation of its occurrence is less than certainty as long as that event is not impossible". But an Induction is the establishment of a universal real proposition based upon the observation of facts in accordance with the principle of Uniformity of Nature. Thus, both probability and Induction are based upon observation or experience. But induction is concerned with universal propositions while probability is concerned with particular propositions or approximate generalisation. In other words Induction is based upon uniform experience but probability upon variable experience.

As to the question whether probability is based upon induction or induction is based upon probability, Jevons thinks that induction is based upon probability because the results of observation and the Uniformity Of Nature upon which induction depends cannot be certain. There may be mal-observation and non-observation and also there may be sudden change of the laws of the universe. So Induction and probability differ only in degree and not in kind. Even scientific induction is probable in character. But we cannot accept this view of Jevons. It may not be possible for us to have absolute certainty in this world, but we can attain practical certainty by scientific induction by means of careful observation and proof of causal connection. We should accept the view of Mill and Carveth Read who point out that probability is based upon induction, because "ultimately the calculus of chances may be said to rest on the same principle as induction". Probability, like induction, rests on careful observation of facts. It is a weaker from of induction as the causal connection is not proved.

தமிழை வளர்க்கின்றார்களா?

(27-ம் பக்கத் தொடர்ச்சி)

பெருமையை இக்காலத்தவரால் அறிய இயலாமற் போய்விட்டது. ஆகவே, அத்தகைய மாபெரும் புலவர்முன் கம்பர்தம்மையும் தம்நூலையும் குறைத்துக் கூறிக்கொள்வதில் வியப்பொன்றுமில்லையன்றோ? பாரதியார் இன்று எல்லோராலும் 'மகாகவி' எனப்பாராட்டப்பெறுகின்றார். ஆனால் அவர் வாழ்நாளிலோ அவரையும், அவர் பாடலையும் தமிழ்ப் பெரும் புலவர் யாரும் மதித்ததாகக் கூறமுடியாது. அங்ஙனமேதான் கம்பரும், அவர் நூலும் பிற்காலத்தில் மிக்க சிறப்பெய்தியிருத்தல் வேண்டும்.

கம்பர் இராமாயணக்கதையைப் புதிதாகப் படைக்கவில்லை. இராமன்கதை கம்பர் கற்பனையால் உருவான கதையென்று யாராலும் கூற இயலாது வடமொழியிலிருந்த வால்மீகி இராமாயணத்தையே அவர் தமிழாக்கினார். அவ்வாறாக்கும்போது இந்நாட்டு நாகரிகத்திற் கேற்பவும், அக்கால மக்களின் மனநிலைக் கேற்பவும் கதையினைப் பல்வேறிடங்களில் மாற்றியமைத்துக்கொண்டிருக்கின்றார். இது வழிநூலாசிரியர்க்குரிய உரிமையே யாகும். இராவணன் அரக்கன் என்ற வழக்கம் கம்பன் காலத்திலேயே இருந்து வந்ததுதான். புதிதாக இவர் அவ்வெண்ணத்தைப் புகுத்தவில்லை. வால்மீகியால் இராமன் ஒருசிறந்த குணமுள்ள மனிதனாகவே கூறப்பெற்றிருப்பினும், கம்பர் கால மக்களால் அவன் கடவுளாகவே கருதப்பட்டான். அதனால்தான் மக்கள் மனநிலையை நன்கறிந்தவராகிய கம்பர் மேலும் இராமனை உயர்த்திக் கடவுளவதாரமாகவே கூறிவிட்டார். அக்கால நிலையில் இதைக் குற்றமென்று கூறுவதற்கில்லை. அறங்களுங்கூடக் காலத்திற்கேற்ப மாறுபடுதலுண்டு. மக்களுக்கு நன்மை பயக்கக்கூடியவையென்று ஒரு காலத்தில் உணர்த்தப்பெற்ற அறங்களும், ஒழுகலாறுகளும் மற்றொருகாலத்தில் ஒவ்வாதனவாக மாறுபடுதலுமாம். அத்தகைய பொருள்களைக் கம்பர் கூறியிருப்பரேல், அவற்றை எடுத்துக் கூறி மக்களை விழிப்படையச் செய்வதில் பழிப்பொன்றுமில்லை. அதனை விடுத்து, எங்ஙனமேனும் இராமாயணத்தை இழிவுபடுத்துவதுதான் தங்கள் குறிக்கோளென்று கொண்டு, அதற்கேற்ப அதிலுள்ள செய்யுட்களுக்கு இல்லாத பொருளைக் கூறியும், உள்ள பொருளைத் திரித்துக் கூறியும் மக்கள் மனத்தில் வெறுப்புணர்ச்சியை உண்டாக்குவதென்பது சிறிதும் பொருத்தமற்ற செயலாகும்.

ஒருநூலுக்கோ அன்றிச் செய்யுளுக்கோ குற்றம் கூறுவதென்பது மிகவும் அரியதொரு செயலன்று; மிக எளிதாகக் கூறிவிடலாம். 'குற்றமே தெரிவார் குறுமாமுனி சொற்ற பாவிலும் ஒருகுறை சொல்'லலாகும் என்றால், கம்பர் பாட்டில் குற்றம் காண்பதுதானா அரிது? கம்பரோடு கருத்து வேற்றுமைகொண்ட மக்களும் ஏற்றுக்கொள்ளத்தகும் சிறப்பமைந்த கம்பராமாயண முதற்செய்யுளாகிய 'உலகம் யாவையும்' என்று தொடங்கும் கடவுள் வாழ்த்திற்கே, வடமொழிக்கடலை நிலைகண்டுணர்ந்த சிவஞானமுனிவர் நூறு குற்றங்கள் கூறியிருக்கின்றார். ஆகவே, குற்றங்கூறுவதென்றே முற்பட்டால் யாரும் எந்நூலுக்கும் குற்றங் கூறமுடியும். ஆனால், அக்குற்றம் உண்மைக் குற்றமாக இருத்தல்வேண்டும். அங்ஙனமன்றி, இலக்கியத்திற் கூறு செய்யவேண்டுமென்னுங் கருத்தாலோ, அன்றி மக்கள் மனத்தைத் தவறான வழியில் மாற்ற வேண்டுமென்னுங்கருத்தாலோ கூறப்பட்ட குற்றமாக இருத்தல் கூடாது. ஏனெனில், அதனால் ஏற்படும் விபரீத விளைவுகள் பலவாகும்.

இனி, நாம் இங்கு எடுத்துக்கொண்ட அவையடக்கச் செய்யுளைக் காண்போம். ஒருபொருளின் உயர்வினையும், சிறப்பினையும் ஒருவன் உள்ளவாறு உணரவேண்டுமாயின், அப்பொருளில் தாழ்ந்தவற்றின் தன்மையையும் அவன் ஓரளவு தெரிந்திருத்தல்வேண்டும். இல்லையென்றால் உயர்ந்த பொருளின் சிறப்பினை அவனால் முற்றும் உணரமுடியாது. எடுத்துக்காட்டாகக் கொங்கு நாட்டில், பச்சைப்பசேலென்று செழித்து வளர்ந்த அறுகம்புல்லையும், பிற பசுந்தழைகளையும் மேய்ந்து கொழுத்த ஆவின்பாலையே உண்டு பழகியவனுக்கு அப்பாலின் மேன்மை நன்கு விளங்காதுதான். அதன்மேன்மையை அவன் முற்றும் அறியவேண்டுமானால், சென்னைக்குச் சிலநாளாவது வந்திருந்து, இங்குள்ள பிண்ணாக்கும், தவிடும், வைக்கோலுமன்றிப் பிறவற்றை உண்டறியாத பசுவின் பாலையும் பருகினால்தான் அவ்விரண்டிற்குமுள்ள வேறுபாடும், கொங்குநாட்டாவின் பாலின் கொழுமையும், சுவையும் நன்கு விளங்கித்தோன்றும். அங்ஙனமே நாள்தோறும் ஆரியபவன் காப்பியையே (நண்பர்கள் மன்னிக்கவேண்டும். இங்கு வடவாரியன் காப்பியைத்தான் நல்ல காப்பிக்கு எடுத்துக்காட்டாகச் சொல்லவேண்டியிருக்கின்றது. என் செய்வது! நம்மவன் எவனும் அதற்கீடான நல்ல காப்பியை நமக்கு அளிக்கவில்லையே! அப்படியெங்கேனும் நம்மவர்கள் நல்ல காப்பி அளிப்பதாக அறிவித்தால் அன்றே மேற்கோளை மாற்றிக் கொள்ளலாம்.) குடித்துப் பழகிய ஒருவன், ஒருநாள் வண்ணாரப்பேட்டைக்கும் வந்து அங்குள்ள சிற்றுண்டி நிலையங்களில் தரும் காப்பியையும் குடித்துப்பார்த்தாலன்றோ அவ்விரண்டிற்குமுள்ள வேற்றுமையையும், முன்னதின் சிறப்பையும் அறிய முடியும். இன்னும் நங்கல்லூரியையே இதற்கோர் எடுத்துக்காட்டாகக் கூறலாம். சர். தியாகராயர் கல்லூரியில் கற்கும்வரை இக்கல்லூரியின் சிறப்பினை எல்லா மாணாக்கர்களும் நன்கு உணர்வதில்லை. இக்கல்லூரியைவிட்டு வேறு கல்லூரிகட்குச் சென்றபிறகுதான் அவர்கள் இதன் மேன்மை, இதில் கற்கும் மாணாக்கர்களின் தகுதிக்கேற்ப, அவர்கள் உளங்கொள்ளுமாறு தாயினையொத்த தலையன்பொடு பாடங்களைக் கற்பிக்கும் ஆசிரியர்களின் அருமை, இவற்றிற்கெல்லாம் அடிப்படையாகவும், மாணாக்கர்கட்கெல்லாம் மாபெருந்தந்தையாகவும், ஆசிரியர்கட்கெல்லாம் அரும்பெறல் தமையனாராகவும் அமைந்து, மெய்வருத்தம் பாராது, பசிநோக்காது, கண்துஞ்சாது, எவ்வெவர் தீமையையும் மேற்கொள்ளாது, காலத்தின் அருமையையும் கவனியாது, பிறர் அவமதிப்பை

யும் பொருட்படுத்தாது கல்லூரியின் முன்னேற்றமொன்றையே கருத்தாகக் கொண்டு, அதிலேயே கண்ணாக இருக்கும் கல்லூரித்தலைவர் அவர்களின் பெருமை, அவர்க் குறு துணையாக இருக்கும் துணைத்தலைவர் அவர்களின் இனிமை ஆகிய இன்னோரன்ன பல சிறப்பியல்புகளையும் அறிகின்றார்கள்; அறிந்து போற்றுகின்றார்கள்.

மேற்கூறியவற்றை நினைவில் வைத்துக்கொண்டு கம்பர் கூறிய அவையடக்கச் செய்யுளைக் கவனிப்போம். கம்பர் புகழ் பெற்றதெல்லாம் அவருடைய பிற்காலத்தேதான் என்பதையும், அவர்காலத்தில் அவர் அத்துணை மதிக்கப்பெறவில்லை என்பதையும், அக்காலத்தே அவரினும் சிறந்த பாவலரும், நாவலரும் பற்பலர் இருந்தனர் என்பதனையும் நினைவிலிருத்தல் வேண்டும். மேலும் அக்காலத்தில் செந்தமிழ்மொழியில் தித்திக்கும் தீஞ்சுவைச் செய்யுட்கள் பற்பலவும், கற்பாருள்ளங்களைக் கவரும் கவின்சான்ற காவியங்கள் (சிந்தாமணிபோன்றவை) சிலவும் இருந்தன. இவற்றையெல்லாம் கற்றுத்துறைபோய கவின்மிகு கவிவல்லார் முன்னிலையில் தந்நூல் மதிக்கப்பெறுமோவென்ற ஐயம் கம்பர்க் குண்டாதலியற்கையே. அவ்வாறு ஐயுற்ற அவர் பின் ஒருவாறு தெளிந்தார். அத்தெளிவும், தன்னடக்கமும், பிற புலவர்மாட்டும், அவர் இயற்றிய நூல்மாட்டும் தாங்கொண்டிருந்த மதிப்புமே இவ்வவையடக்கச் செய்யுளாக வெளிப்பட்டன எனலாம்.

கம்பராமாயணத்திற்கு முதல்நூல் வால்மீகி இராமாயணமாகும். அந்நூல் வடமொழிச் செய்யுட்களாலானது. அந்நூற்செய்யுளை ஆதிகவியென வடமொழிப் புலவர்கள் போற்றுவர். நான்கடிகளாலான அவ்வான்மீகி இராமாயணச் செய்யுட்களில் ஏதேனும் ஒருசெய்யுளிலுள்ள ஓரடியினை நீக்கிவிட்டு, அதற்குப் பதிலாக மற்றோரடியினைப் பாடி அச்செய்யுளுடனிணைத்து, அதனை நிரப்பிவிடுவதென்பது யார்க்கும் இயலாததொன்றெனக் கம்பரும் புகழ்ந்துரைக்கின்றார். அத்தகைய புகழ்ச்சிக்குரிய வடமொழி வான்மீகி இராமாயணத்தையும், சுவைமிக்க தமிழிலக்கியங்களையுமே அக்காலப் புலவர்கள் கற்று இன்பந்துய்த்து வந்தனர். அவர்கட்கு இச்செய்யுட்களின் இனிமையையும், சிறப்பையும் இன்னும் நன்கு எடுத்துக்காட்டுதற்குத் தரம் குறைந்த தஞ்செய்யுட்கள் சாலப் பயன்படும் என்று கம்பர் தெளிந்தார். அத்தெளிவோடு இராமாணத்தைப் பாடி முடித்தார். இவ்விராமாயணச் செய்யுட்களைப் படித்த பின்னர்தான், அக்காலப் புலவர்க்கு, அவர்காலத்தும், அதற்கு முன்னுமிருந்த பொய்யற்ற நூற்கேள்வியினையுடைய புலவர்களால் பாடப்பெற்ற தெய்வத்தன்மை வாய்ந்த சீரிய செய்யுட்களின் சிறப்பினை உள்ளவாறு உணரமுடிந்தது. இங்ஙனம் ஒருநூலின் சிறப்பினையும், மற்றொருநூலின் சிறப்பின்மையையும் அறிந்த புலவர்கள் என் செய்வர்? சிறப்புடைய நூலையும், அதன் ஆசிரியரையும் போற்றிப் புகழ்வர்; சிறப்பில் நூலையும், அதன் ஆசிரியரையும் இகழ்ந்தெள்ளுவர். இவ்விகழ்ச்சியும், மாசும் தம்மையுறும் என்பதை அறிந்தே கம்பர் நூலைச் செய்வதாகக் கூறுகின்றார். என்? தந்நூல், பிற சான்றோர் நூலின் சிறப்பினை அறிதற்குக் கருவியாக அமைகின்றதன்றோ? அஃதொன்றே தந்நூற்குப் பயனாயமைவதற்குப் போதியதென அவர் கருதுகின்றார். அதனால் தான் அவர்,

"வையம் என்னை இகழவும் மாசெனக்கு
எய்த வும்இது இயற்றுவ தியாதெனின்
பொய்யில் கேள்விப் புலமையி னோர்புகல்
தெய்வ மாக்கவி மாட்சி தெரிக்கவே

என்று அவையடக்கப்பாடலை அமைக்கின்றார். இப்பாடலால், கம்பருடைய தன்னடக்கத்தினையும், அவர் பிற புலவர்மாட்டும், அவரியற்றிய செய்யுள்மாட்டும் கொண்டிருந்த மதிப்பினையும் நன்கறியலாம். இவ்வாறு தன்னையும், தன்னூலையும் தாழ்த்திக் கூறிக்கொள்வது அவையடக்கத்திற்கிலக்கணமாகும். இவ்வாறு ஒரு நூலாசிரியன் பிறபுலவரை மதித்து அவர்க்கு அடங்கிக் கூறிய பின், அவன் நூலில் பின் எப்புலவனும் குற்றங் கூறத் துணியானன்றோ?. இதனால், தான் அவையினர்க் கடங்குதலேயன்றி, அவையினரைத் தான் அடக்கியதுமாயிற்று. இக்கருத்தில்தான் கம்பர் இப்பாடலைப் பாடினாரென்க.

இதனால், இப்பாடல் கம்பரால் பாடப்பெற்றதுதான் என்பதும், இஃது இடைச்செருகல் அன்றென்பதும், இப்பாடலின் முதலிரண்டடிகட்கு அவ்வறிஞர் கூறியதே பொருளாமாயினும், அப்பொருட்குக் கம்பர் கருதிய உண்மைக் காரணத்தைக் கூறாது, வேறு பொய்க்காரணம் காட்டி அதிகாரத்தொடு பொருந்தாமலும், அவையடக்கத்திற் கேலாமலும் உரைத்துள்ளாரென்பதும் தெளியப்படுதல் காண்க.

ஆயின், அவ்வறிஞர் தமிழ் நூற்பயிற்சி உடையராயிருந்தும் இவ்வாறு கூறியதற்குக் காரணம் என்னையோவெனிற் கூறுவதும். "இராமன் கதை தமிழரைத் தூற்றியும், வடவாரியரைப் போற்றியும் உரைக்கும் ஒரு நூல். அதைக் கற்பதால் தமிழன் தன்மானமிழக்கின்றான். தமிழ் நாட்டில் ஆரியன் (இராமன்) வழிபாடு நிலைபெற அதுவழிகோலுகின்றது. ஆகவே, அந்நூலை அமயோடு ஒழித்துக்கட்டவேண்டும்" என்ற காரணத்தால்தான் மேற்படி செய்யுளின் உண்மைப் பொருளை மறைத்து, மக்கள் உள்ளத்தில் இராமாயணத்தைப்பற்றிய வெறுப்புணர்ச்சியை வளர்க்கும் விதத்தில் வேறு பொருள் கூறப்படுவதாகும்.

உண்மையிலேயே தமிழை வளர்க்க வேண்டுமென்னும் கருத்துடைய சான்றோர்கள், இவ்வாறு சிறந்த இலக்கியங்களின் உண்மைப் பொருளைத் திரித்துக் கூறுவது பொருத்தமாகுமாவென்று சற்றுச் சிந்தித்துப் பார்த்தல் வேண்டும். இராமாயணத்தைப் பயில்வதால் தமிழர்க்கு உண்மையிலேயே தீங்கு நேருமெனத் தெளிவுறக்கண்டால், அத்தீங்கினைப் போக்குதற்கு நேர்மையான வழி எதுவோ அதைப் பின்பற்றலாம். தமிழ் மக்களனைவரும் அதற்கு ஒருமுகமான உடன்பாட்டையளிப்பரென்பதும் திண்ணம். அதனை விடுத்துத் தமிழிலக்கிய மரபை, இலக்கண மரபை, உரை

மர்பைக் கடந்து, தங் கொள்கைக் கேற்பப் பழந் தமிழிலக்கியங்கட்குப் பொருளை மாற்றியும், திரித்தும், குறைத்தும் உரைப்பதென்று கொண்டால், அது தமிழைக் கொலைசெய்வதாகவே முடியும். அதனால் வேறுபட்ட கொள்கையுடையார் பலரும், தத்தம் கொள்கைக் கேற்பத் தமிழ்ச் செய்யுட்குப் பொருள் கூறிப் பொதுமக்கள் மனத்தைக் கலைக்கவும், மாற்றவும் முயல்வர். இதனை ஓரெடுத்துக் காட்டின் வாயிலாக விளக்கிக் காட்டுவதோடு இக் கட்டுரையை முடிப்பாம்.

தமிழ் மொழியில் தலைசிறந்த நூல்களாக விளங்குபவை கம்பராமாயணமும், திருக்குறளுமே யாகும். இதனைத் தமிழறிஞர் அனைவரும் நன்கறிவர். தமிழ்க்குக் கம்பரும், திருவள்ளுவருமே கதியாவர். இவ்விருவரையும் விட்டால் அதற்கு வேறு கதியில்லை என்பதற்கு 'கதி' என்னும் சொல்லிலுள்ள ஈரெழுத்துக்களும் முறையே கம்பர்க்கும், திருவள்ளுவர்க்கும் முதலெழுத்தாக அமைந்திருப்பதே சான்றாகும் என்று விளக்கிக் கூறுவாருமுளர். இத்தகைய தலைமைசான்ற இவ்விருநூல்களின் முதலெழுத்தொப்புமை கருதியோ என்னவோ, 'க' என்ற எழுத்தை முதலாகக் கொண்டு மிளிரும் கம்பராமாயணத்தை 'கா' என்ற எழுத்தை முதலாகக் கொண்டு விளங்கும் காங்கிரஸ் (பிறரும் உளராயினும் பெரும்பான்மை பற்றி இவ்வாறு கூறப்பெற்றது) இயக்கத்தினரும், 'தி' என்ற எழுத்தை முதலாகக்கொண்டு திகழும் திருக்குறளை அவ்வெழுத்தையே முதலாகக்கொண்டு விளங்கும் திராவிட, திராவிட முன்னேற்றக் கழகத்தினரும் போற்றி விழாக்கொண்டாடி வருதலை இந்நாட்டு மக்கள் அனைவரும் இனிதுணர்வர். இவர்களுள் கழகத்தினர் குறளைப் போற்றுவதோடு நில்லாது இராமாயணத்தைத் தூற்றவும், அதன் பொருளைத் தங் கருத்திற்கேற்பத் திரித்துக் கூறவும் தலைப்பட்ட காரணத்தால், காங்கிரஸ் இயக்கத்தினரும், தம் போற்றுதலுக்குரிய நூல், கழகத்தினரால் இவ்வாறு தூற்றப்பெறுதலைப் பொறாது, அக் கழகத்தையே நேர்முகமாகத் தாக்கத் தலைப்படுவாராயினர். அதற்கு அவர்கள் கையாளும் முறைதான் மேலும் தமிழைக் கெடுப்பதாக இருக்கின்றது. அது வருமாறு :—

கழகத்தினர் சமூக சீர்திருத்தவாதிகள். பகுத்தறிவிற்கொவ்வாத பழைய மூடப் பழக்க வழக்கங்களையெல்லாம் களைந்தெறியும் நல்ல நோக்கங் கொண்டவர். அதனால் இவர்கள் சில நல்ல பழக்க வழக்கங்களையும், அவை உண்டானதற்குரிய உண்மைக் காரணத்தை உணரமாட்டாது பழித்துக்கூறி அவற்றையும் அழித்தொழிக்க முயல்வர். உண்மையறிவின்பனாய் எங்கும்நிறைந்துள்ள இறைவனை இவர்கள் ஒப்புக்கொள்ளுகின்றார்களென்றாலும், இறைவனுடைய உருவங்களைவைத்து வணங்கும் கோயில் வழிபாட்டை அவர்கள் ஒப்புக்கொள்வதில்லை. இக்கோயில் வழிபாடு பொருளற்றது; பொருந்தாதது என்பதனை மக்களுக் கெடுத்துக் கூறும்போது, 'கடவுளே இல்லை' என்கிற கருத்தும் தோன்றுமாறு பேசவும், எழுதவும் செய்வர்.

இவற்றாலெல்லாம் கழகத்தினரை கடவுட் கொள்கை யற்றவரென்றும், நாத்திகரென்றும் மற்றையோர் கூறுவர். இதனைக் கம்பராமாயண அன்பர்கள் பயன்படுத்திக்கொண்டு கழகத்தினரைப் பழிக்க முற்படுவாராயினர்.

“இறைவழிபாடுதான் ஒருவற்கு எல்லா நன்மையையும் அளிக்கவல்லது. பண்பை வளர்ப்பதும், பணத்தையளிப்பது மெல்லாம் பரமன் வழிபாடேதான். இவ்விறை வழிபாடற்றவர்கள் எத்துணைப் பரம்பரைச் செல்வம் பெற்றவர்களாயிருந்தாலும், வழிவழி வந்த சிறந்த பண்புடையவர்களாயிருந்தாலும் அவையெல்லாம் அழியப்பெற்றுப் பிறரால் பெரிதும் பழிக்கப்படுவர். கழகமோ கடவுட் கொள்கையற்றது. ஆகவே, இதில் சேர்ந்தோரும், சேர்வோரும் கடவுள்வழிபாடொழியுங் காரணத்தால், தாம் முன்பே பெற்றிருந்த பண்பையும், பணத்தையும் இழந்து பரிதவிக்கும் இழிநிலையைத்தான் எய்துவர். இதனை யாங்கள் கூறவில்லை. தமிழ் மறையாகிய திருக்குறளே பறைசாற்றுகின்றது. வள்ளுவர் முற்றுமுணர்ந்தவர்; முக்காலமு மறிந்தவர். அவர் நூல் எக்காலத்திற்கும் பொருந்துவது. அதனால்தான் அவர் ஆயிரத்தெண்ணூறு ஆண்டுகளுக்கு முன்பு தோன்றியும், இன்றைய நிலையை அறிந்து,

“பழகிய செல்வமும் பண்பும் கெடுக்கும்
கழகத்துக் காலை புகின்

என்று தெளிவாகப் பாடிவைக்க முடிந்தது.' என்று கம்பனடியார்கள் கழறுகின்றார்கள்.

ஆயின், இக்குறளுக்கு உண்மையிலேயே இதுதான் பொருளோவெனிற் கூறுதும். யாம் முன்பே குறிப்பிட்டதுபோன்று, ஒரு செய்யுளுக்குப் பொருளுரைப்பதன் முன், அச்செய்யுள் இருக்குமிடத்தைத் தெரிந்துகொள்ளுதல் வேண்டும். அதன்பின் அவ்விடத்தொடு பொருந்த, அஃதாவது அச்செய்யுள் அமைந்துள்ள அதிகாரத்தொடு பொருந்த அதற்குப் பொருள் கூற வேண்டும். அற்றேல் இக்குறள் எங்குள்ளது எனின், திருக்குறளில், பொருட்பாலில் 'சூது' என்னும் அதிகாரத்தில் எழாவது குறளாக அமைந்துள்ளது இது. சூதாடுதல் தீய பழக்கமாதலின், அதனைத் தவிர்த்தல் வேண்டுமென்பது வள்ளுவர் கருத்து. சூதாடுவோர் தாம் சூதாடுவதற்காக ஓரிடத்தை அமைத்துக்கொள்வர். அவ்விடத்திற்குரிய பெயரே 'கழகம்' என்பது. 'கழகத்தியலும் கவற்றினிலையும்' என்னும் புறப்பொருள் வெண்பாமாலைச் செய்யுளாலும் 'கழகம்' என்னும் சொல்லுக்கு 'சூதாடுமிடம்' என்னும் பொருளுண்மை யறியலாகும். பழந்தமிழ் நூல்களைப் பயின்றார் யாவரும் இதனை நன்கறிவர். சூதாடிகள் காலையில் எழுந்ததும் வேறு வேலையொன்றையும் கவனியாது நேரே சூதாடுமிடமாகிய கழகத்திற்குத்தான் செல்வர். இங்ஙனம் காலை முதல் மாலைவரை கவறும், கழகமுமே கதியென்றிருப்போர்க்கு உள்ள செல்வமும் ஒழியுமன்றி வேறென்ன உண்டாகும்? மேலும் இவர்கள் இயற்கையிலேயே நல்லவராயிருப்பினும் இத்தீய

கூட்டுறவால் தம் நற்பண்பை இழந்து அற்பராய் மாறுதலும் கண்கூடு. இத்தகைய தீய விளைவுகட்குக் காரணமாயுள்ள கழகத்தை (சூதாடுகளத்தை) வெறுத்துக் கைவிடல் வேண்டுமென்னும் கருத்தாலேயே வள்ளுவர் பெருமான் சூதரை நோக்கி 'பழகிய செல்வமும், பண்பும் கெடுக்கும் கழகத்துக் காலைபுகின்' என்று அறிவுறுத்துகின்றார். இத்தகைய நல்லறிவு புகட்டும் குறட்பொருளை இங்ஙனமெல்லாம் மாற்றியுரைக்கின்றார்களே என்பதனை எண்ணும்போது யாருள்ளம்தான் புண்படா திருக்க முடியும்?

இன்றைய தமிழ் நாட்டின் கல்விநிலை எல்லோரும் அறிந்ததே. நூற்றுக்குப் பதினைந்து பேர்களே படித்தவர்கள். கையெழுத்து மட்டும் போடத் தெரிந்தவரையும் உள்ளிட்டேதான் இத்தொகையினர். இவருள்ளும் தேர்ந்த கல்வியறிவுடையோர் மிகச்சிலரேதாம் இருத்தல் கூடும். இத்தகைய நாட்டில் மக்களின் பெருமதிப்பிற்குரியாரும், கேட்டார்ப் பிணிக்கும் தகையவாய்க் கேளாரும் வேட்ப மொழியும் விறலுடையாரும் பல்லாயிரக் கணக்கான மக்களுக்கிடையில் தங்கள் மனம் போனவாறு தமிழிலக்கியங்கட்குத் தாறுமாறான பொருள் கூறுங்கால், அப்பொய்ப் பொருளும் அவர்தம் சொம்வன்மையால் மெய்ப்பொருள் போலக் காணப் படுதலின், அவற்றைக் கேட்கும் பொதுமக்களும் மனம் மாறுபடுவது இயற்கையேயன்றோ?

இவ்வகையில் இவ்விருவகையினரும் (கழகத்தினர், கம்பரன்பர்) தம்முள் காழ்ப்புக்கொண்டு இலக்கியங்கட்குக் கேடுசூழ்வராயின் தமிழ்மொழி இறுதியில் என்னாவது? மதயானைகள் இரண்டு தம்முள் மாறுகொண்டெதிர்ப்பதால் ஒருகாடே அழிவெய்தல்போன்றும், வல்லரசுக் கோட்டிகள் இரண்டு தம்முள் ஒன்றையொன்று வெல்லக் கருதிப் பொருவதால் இவ்வுலகமே அழிவெய்தல் போன்றும், இவ்விருவகை இயக்கத்தினரும் தம்முள் பகைகொண்டு, ஒருவரையொருவர் தாக்குதற்குத் தமிழ்ச் செய்யுட்களைத் தம் கொள்கைக்கேற்ப மாற்றிக் கையாள்வரேல் நாளாவட்டத்தில் தமிழ்மொழியே தன்னியல்புமாறி அழிவெய்துமன்றோ? இவ்வழிவிற்குத்தான் இவர்கள் தமிழ்மொழியைக் கொண்டுசெல்லப் போகின்றார்களா? இல்லை! இல்லை!! முக்காலும் இல்லை!!! மொழியைப் பொறுத்தவரையில் இருவகையோருடைய உள்ளமும் நல்ல உள்ளந்தான். இருபிரிவினருமே தமிழைப் போற்றி வளர்க்கப் பாடுபடுவதாகத்தான் சொல்லிக்கொள்கின்றார்கள். ஆனால் இக்கட்டுரையிலிருந்து, இவர்களுடைய இன்றைய போக்கிலிருந்து இவர்கள் தமிழை வளர்க்கின்றார்களா? அன்றி அழிக்கின்றார்களா? என்பதை இதைப்படிக்கும் அறிஞர்களே நடுநிலைக் கண்கொண்டு நவில்வார்களாக.

FOOD AND HEALTH

by

S. Jayaram, II Class I Group.

INCREASING HEIGHT

GROWING taller depends upon the ends of the long bones of the body being still not closed at the ends. When this closing of the ends of the long bones takes place, then height stops increasing. An X-ray study of the long bone ends will reveal the condition. If growth is still possible, then the doctor can prescribe a growth hormone produced by the pituitary gland. Plenty of milk, freshly ground whole cereal, green vegetables and fresh fruit are essential to provide the necessary growth material.

* * *

THE SUN HARNESSED

SUN is the great sustainer of life. Till now, we have not been able to use his rays of energy directly for particular purposes. Russian scientists, however, are able to heat public swimming baths by Sun rays. Cookers have also been invented whereby cooking is done by the heat of the Sun. To capture the Sun's energy, photo-electric cells have been experimented with. These cells are able to convert light shining on them into electric power. A German Scientist, Dr. Lange, has invented a 'sunlight cell' consisting of a thin layer of a compound of silver and selerium. When this is struck by light a current is caused.

EXCURSION TO THE MOON

WITHIN forty years, British and American scientists say, we will be able to fly to the Moon in four days. In future it is possible that engines going at a speed of 25,000 miles per hour will be invented. Today we have already rockets shooting up at a speed of 3,000 miles per hour. Scientists think that taking off the Moon will be easier than taking off the earth, for the pull of the earth will bring the rocket plane back more quickly and easily, when it gets away from the Moon.

WHO INVENTED SHORTHAND AND WHEN WAS IT FIRST USED?

THE art of quick writing was first invented in 63 B. C. by Marcus Tullius Tiro. His system of shorthand for recording speeches was taught in Roman Schools and was in use for some centuries.

England, however, is the birth place of modern Shorthand. A volume on the 'Art of Short, Swift and Secret Writing' was published in 1588 by Turiothy Bright. It set the ball rolling towards speedier and better methods of recoıding speeches.

* * *

DO YOU TAKE ENOUGH IRON IN YOUR FOOD?

At the outset, it may seem funny to be told that every one of us does require plenty of iron to be assimilated into our system. Iron is one of the elements in food needed for the making of blood. A substance called haemoglobin carries oxygen to every part of the body from the fresh air reaching the lungs. It takes back again to the lugs carbon-dioxide formed in the tissues. This haemoglobin contains iron.

Every day a certain quantity of blood is destroyed and it has to be made good. New blood can be supplied through food. If a man does not assimilate enough iron, the supply of blood will be reduced and he will suffer from an ailment called 'anaemia'. There are diseases like malaria and hookworm which diminish the blood. Persons who suffer from them need a lot of iron.

In all such cases food rich in iron has to be taken. Foods that contain plenty of iron are pulses, green leafy vegetables, fruits and nuts. Among these spinach, carrots, onions,

raisins and berries as well as well as dates deserve special mention. A diet containing these foods will give a person warmth, magnetism. mental endurance and vitality.

* * *

MANNERS MAKE A MAN

We are all familiar with the saying, "Apparel oft proclaims the man." There is some truth in it no doubt. The way a man dresses himself reveals his heritage, status and culture. It is not, however, always right to form an impression of a person soley on the basis of his garment. Manners alone give real dignity to a man. We come across several people following different occupations. We feel drawn only towards those who have polished and elegant manners. We dislike the company of those that do not conduct themselves properly even though they may have superior intelligence. Thus we go for treatment to the doctor who is courteous and patient : we consult the lawyer who is gentle and sympathetic : we buy our wares from the merchant who is polite and decorous. Riches, knowledge and beauty pale into insignificance before good manners which alone endear a person to others. Without decent manners man is no better than a brute.

Good manners are the truest indication of culture. Our conduct must, therefore, be above reproach. We should show proper respect to age. We soould be sympathetic and helpful to those that are below us. Love must mark our attitude towards equals, at all times and in all places by our words or deeds. Even when we have to say something unpleasant, we must do it as softly as possible.

* * * *

LAUGH IT OFF!

An old lady from the country visited her prosperous grandson in the city. He took her to his 23rd floor apartment.

"What do you think of it Granny ?"

"Never have to worry about floods," opined the old woman.

* * *

"Could you," the specialist asked "pay for an operation if I found one was necessary."

"Would you," countered the patient, "find one was necessary if I couldn't pay for it?"

Community Development and Rural Extension Schemes

by

N. P. VENKATARAMAN, III U. C. IV-B GROUP.

By improving the life, culture and education of the people every nation becomes civilized. Perhaps the men of our Planning commission had thought of this truth and thus planned to spend some money on, what they called Community Development Projects. It is needless to state that the planners increased the amount of expenditure that was originaly alotted in the Draft Outline.

"Community development" , the Planning commission explains, "is the method and Rural Extension the agency through which the five year plan seeks to initiate a process of transformation of the social and economic life of the villages". The Planning Commission urges that the approach to any village by the government should be through a common agency, a village level-worker who knew about the villages or atleast through one connected with the principal departments engaged in rural work. The commission refuses to recommend the direct approach of the government as it was the case in the past.

With the help of the lessons drawn from experience of the past rural development, the Commission provides an explanation that "For each community project there will be approximately 300 villages with a total area of about 400 to 500 square miles, a cultivated area of about 1,50,000 acres and a population of about 4,00,000. The project area is divided into 3 development blocks, each consisting of about 100 villages and a population of about 60,000 to 70,000. The development block is split into many groups of 5 villages each and each group is alloted to one village-level-worker. This programme covers about 15 million people of India. The main lines of activity as explained by the commission are:– agriculture and related matters; communication; education; health; supplementary employment; housing; training and social welfare.

A Project Advisery Committee was appointed to assist the Project Executive Officer. It represents all the non-officials within the project area. In some project areas The Bharat Sewak Samaj was appointed to assist it in securing the participation of the villagers in the execution of the Programme. As it includes many major items of work, the project involves high expenditure. The estimated expenditure on a project without urban unit is Rs. 65 Lakhs over a period of 3 years. Of this amount Rs. 58·47 Lakhs will be rupee expenditure and Rs. 6·53 Lakhs will be external expenditure. The estimated cost of a composite type of project(i. e.,) the one with urban unit, is Rs. 111 Lakhs. As per the Community Development programme, the proportions of the expenses are stated below, 75% by the central government and 25% by the State government in case of non-recurring expenditure and 50% each in case of recurring expenditure. After the third year, the State is expected to incur the entire expenditure.

An independent unit was appointed to study the progress of the projects and to guide the work of the Planning Commission by indicating which methods are efficient and which are not.

The Grow More Food Organisation intensifies the rural work and assists the farmers in the co-ordinated development of the rural life. Villages are to be brought within the operations of the extension services. This covers roughly about one-fourth of the rural population. The Central and the State governments will further extend this extension service through some detailed programmes. It would increase the happiness of the rural life and give on 'abundance' of the agricultural production.

The training of the extension workers

require the closest attention as they have to understand rural problems and the psychology of the farmers and offer solutions to their various difficulties. They have to find out the needs of the people and the solution they offer must be demonstrated with the co-operation of the farmers. Their success depends upon the co-operation of the farmers. They succeed when they win the confidence of the villagers. In order to gain confidence every extension worker, to whether graduates or field-level-workers were start at the field level and only those should be proved their worth received promotion.

To increase the demands of the cultivator for credit, supplies and implement and to satisfy these demands are the main motives of the extension organisers. Extension workers have to be supported effectively by research-workers, who are the only capable persons to give solutions to the difficulties of rural folk. Therefore the closest co-operatio between extension and research is the essential factor in this part of the rural problem. For all these tasks the help and the co-operation of the people is necessary. The Planning Commission tenderly urges the people for the co-ordinated participation. It observes " The fulfilment of the Five Year Plan calls for nationwide co-operation in the tasks of development between the Central and the State governments, the State and the local anthoritics; with voluntary social service agencies engaged in constructive work; between the administration and the people as well as among people themselves". It further adds that "In respect of backward areas and areas predominantly populated by scheduled castes and scheduled tribes, villagers will be asked to contribute by way of labour effort required for executing the works programme under various heads."

Holidays and How to Spend Them

by

G. PURUSHOTHAM, II U. C. GROUP I.

The word "Holiday" comes from the Anglo-Saxon "Halig Daeg" or Holy Day. At first holidays were days chosen to honour some sacred event or the memory of some holy person. Holiday now means any day on which people lay aside their ordinary duties and cares. Holidays clear away the rust of working day, not only as it refreshes the mind but also gives complete rest to our body.

Rest, however, does not mean indolence and frivolity. The best form of rest is engaging ourselves in some pleasing activities. The choice of such activities is determined by our personal tastes.

Those who have a bias for natural science may like to go about making holiday excursions and rambles to different places to collect rare specimen of plant and animal life. Those who are interested in human affairs, should go about travelling, taking care to observe how people behave.

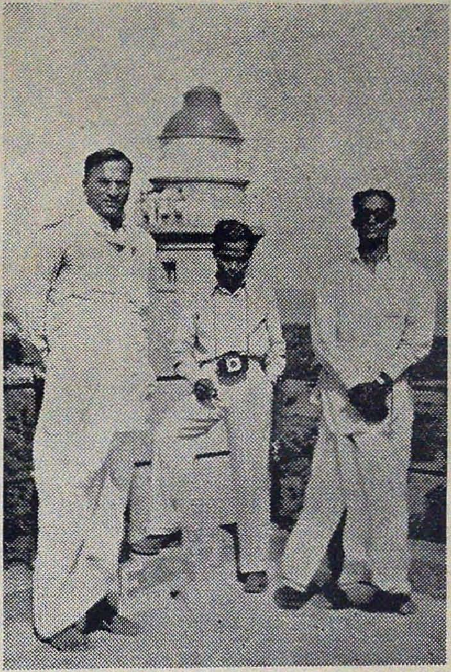
A certain number of holidays ought to set apart for sport and amusements. These give great relaxation to the mind and a certain tone and elasticity to the mind.

The dull and tedious drudgery of the working day should make room for healthy, cheerful and lively recreations during the holidays. Many students engage themselves in wild and dangerous games for hours at a stretch and the result is they become liable to attacks of many diseases. When they come back to school or college after recess, they are found to have suffered in health.

A college student, therefore, should use great moderation and self-restraint in spending the holidays.

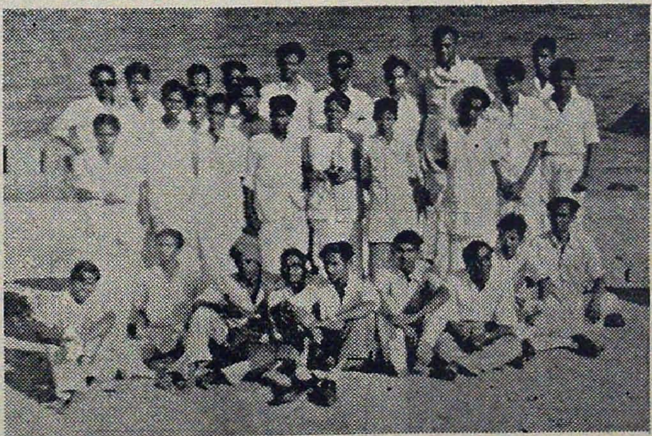
Hostel Students' Excursion to Mahabalipuram

New Light House

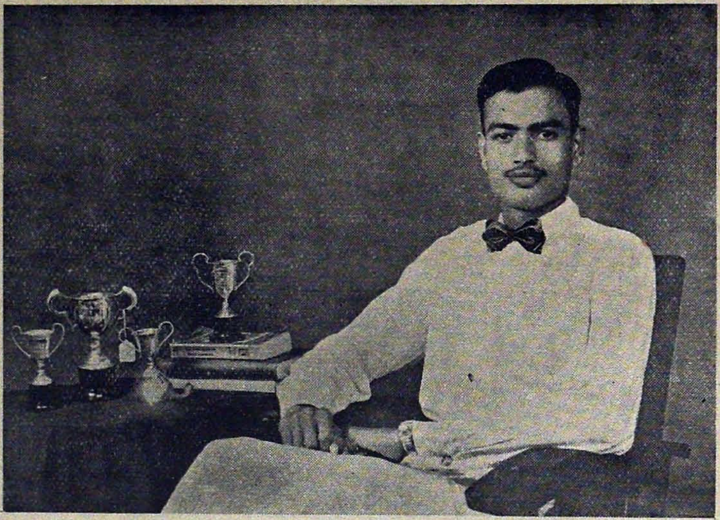


Members of the Staff who accompanied the students.

Shore-Temple



The excursion party on the sea-shore.



S. Mahalingam, III B.A., won five prizes in the Oratorical contest and Acting competitions held in the city colleges.

EVENING

By A. Lakshmana, III Class.

Eminent Persons in the World To-day Who are They ?

by

T. G. Krishna Murthy, II Class I Group.

(1) *Pius XII* :—He is the pope of St peter's square. His real name is Eugenio Maria Giuseppe Giovanni Pacelli. He is " Vicar of Christ, Sucessor of St. Peter, Bishop of Rome, Primate of Italy, Patriarch of the West and supreme pontiff of the Universal church. "

(2) *Bernardo Alberto Houssay* :—He is a great physiologist who has done valuable research on the pituatary gland. He was awarded the Nobel prize for Medicine in 1947.

Albert Schweitzer :—The most distinguished philosopher of the world to-day who has diagnosed the world's major ailment as this: men, animals, plants everything in the Universe, are engaged in a deadly struggle for existence, always competing with and destroying each other.

Albert Einstein :-The great German physicist who was awarded the Nobel Prize for physics in 1921 is now an American citizen. During the war, he was an adviser to the U. S. Navy.

Klaus Emil Fuchs :—This German Physicist voluntarily serving as a Soviet spy, betrayed to the Kremlin the most important and secret details of the atomic bomb. He also supplied Moscow with vital data on the new, dreadful hydrogen bomb. For this he was sentenced to 14 years' imprisonment. To-day he is confined at Brixton prison, near London, the greatest traitor of all time.

Marshal Ivan Stepanovich Konev :—The hero of the Soviet Union, "liberator" of plague and Commander of the Russian troops which, together with those of Marshal G. K. Zhukov, captured Berlin in World war II. This Soviet commander is 58 years old'

Irving Berlin :—He is a great American musician. Irving Berlin, a thin, littleman, with a dark, leathery face is 67 years old. He has written over 900 songs, among them some of the most outstanding success in the history of Tin Pan Alley.

Hans Selye :—Recognised now as the outstanding endocrinologist or Selye was born on 26th Jan' 1907 in Vienna. This young director of the Institute of Experimental Medicine and surgery at the University of Montreal saved many people who were suffering from heart disease. Circulatory ailments, kidney disorders and arthrits.

Lord Beaver Brook :—He is the publisher of the "British Daily Express" whose 4,100,000 circulation makes it the biggest news paper in the British Common Wealth, if not the World. He also publishes " The Sunday Express " which has a Circulation close to 3,000 000 and " The London Evening Standard " with a circulation of 875,000.

QUIZ

by

C. J. Kothandapani, II U. C. Group I

1. CAN YOU FIND WHO AM I ?

My first letter is in TOMB, but not in BOMB
My second letter is in HAT, but not in CAT
My third letter is in EIGHT, but not in FIGHT
My fourth letter is in AND, but not in END
My fifth letter is in GOLD, but not in SOLD
My sixth letter is in NAME, but not in LIME
My seventh letter is in ART, but not in MAT
My eighth letter is same as my sixth letter
My ninth letter is in YELLOW, but not in FELLOW
My tenth letter is same as my eighth letter.
On the whole who am I ?

(Answer on page 102)

Our memorable Study Tour

by

T. SHYAMSUNDARSURI, CLASS II GROUP II.

We, the students of Natural Science, went on an itinerary to a few delightful places in South India. We left the Madras-Egmore Railway station for Pamban on the 18th Sep. 1954 by the Dhanushkodi passenger. We reached Pamban the next morning.

After breakfast we set sail for the Krusadai Island. We reached the island at 12 noon-after a choppy crossing. The Research Assistants in charge of the Biological Station received us with all warmth. We collected many valuable specimens. We came back to the island, had our lunch, and again in the evening set out for the collection of specimens along the shore. That night we slept in tents which we pitched up on the island.

The next morning we went to the Pulli Island for a fact-finding spree. We returned to Krusadai in the afternoon. We spent another night in our cool tents. On the 21st Sep. we left the island for Pamban where we rested for a while. It was really a historic day in the annals of our student-life, when we gathered invaluable specimens in the waters shaded by the mighty Pamban bridge. We recalled to our memory various sagas about sea-raiders. We as 'pirates' had a lion's share of the 'booty'. We collected rare samples.

On the 22nd Sep. we were at Dhanuskodi. We had a hilarious sea bath. Then after a refreshing drink we returned to Pamban. We left for Rameswaram after lunch. We paid a visit to the magnificient and historic temple there. The time-honoured architecture demanded our admiration. Its beauty and ancient engineering skill held us spell-bound. We returned to Pamban the very same day before sun set.

On the 23rd Sep. we were at Madurai, the centre of ancient Tamil culture. The authorities of Madura College were kind enough to provide us accomodation in the College Hostel. We saw the famous Thirumala Naik's Mahal and the renowned Temple of the Goddess Meenakshi. We were amazed by their sculptural and architectural excellence. Our sojourn at Madurai was really pleasant. We left Madura on the 24th Sep. for a short spell at Kodai Kanal Hills, in order to soothe our tired nerves.

From Kodaikanal road we went to Kodai Hills by bus. We were put up at the forest rest house. It was biting cold. But very soon we got acclimatized to the climate and spent the remaining three days quite comfortably. The hill is not only a resort in summer but also a store house of valuable botanical specimens. The scenic splendour of this hill station enchanted us and we were transported to a world of make believe.

Our memorable tour came to a successful end on the 28th Sep. 1954 when we returned to Madras from Kodai Road. We enjoyed our tour to our hearts' content. We will remember our trip with supreme happines. We can never sufficiently express our thanks to our venerable lecturer Mr. Madan Mohan Rao, whose boundless energy and splendid leadership made our study tour all the more useful and highly instructive. Our thanks are also due to the Principal and College authorities for having arranged such an enjoyable tour to our benefit.

Answer for Quiz on page 101.

1. THEAGARAYA

கலைக்கோட்டம்

கோ. கணபதி, I.U.C., II Group

கலைக்கோட்டம்! ஆம் நம் அருமைத் தமிழகம் கலைக்கோட்டமாகத் தான் இருந்திருக்கின்றது—கலைஞர் பெருமக்களையும், கவிஞர் பெருமக்களையும், அறிஞர்களையும் போற்றிக்காத்து வந்திருக்கின்றது. அந்நாளைய வேந்தர்களோ கலையைத் தன் கண்ணெனக் கருதினர்—பரந்தனர். நாடாளும் வேந்தனயினும் கலைஞர் கூறுவதனை—கவிஞர்கள் பகருவதனை முறையோடு கேட்பான்—செம்மையாகவும் ஒழுகுவான். கவியரசர் புவியரசன் போகும் பாதை முறையானது தானு என உன்னுவர்—முறையானது என்ருல் எண்ணி மகிழ்வர்—மன்னனைப் போற்றுவர் ஆனல், புரவலனே தவறி நேர்மைகோணி சென்ருனெனில் அஞ்சாது கழறுவர் புலவர் பெருமக்கள். பண்பு பொதுவாகத் தமிழகத்தில், மலிந்து விளங்கிற்று; அதனைப் போற்றிய மன்னவரும், புலவர்களும் கணக்கிறந்தவர்கள்—எடுத்துக் காட்டாகக்கோவூர்க்கிழாரும், நலங்கிள்ளியும், தலையாலங் கானத்துச் செருவென்ற நெடுஞ்செழியன், மாங்குடி மருதனரும், பரம்புநாட்டு வள்ளன்மை வேந்தன் பாரியும், கபிலரும், ஆய் வள்ளலும், ஏணிச்சேரி முடமோசியாரும் நம் தமிழகத்தில் சிறந்து, மிகுந்த நண்பு பூண்டு விளங்க வில்லையா?

புலவர்களைப் போற்றிய தமிழ் மன்னர்கள் கலைஞர்களைப் போற்றினர்—அறிஞர்களைப் போற்றினர்; சான்ருக.

சோழமண்டலம் ஆண்ட காவலன் ஒருவன் புத்தம் புதிதாகக் கட்டப்படும் எழில்மிகு கோட்டம் ஒன்றினைப் பார்த்துக் கொண்டே வந்தான். ஒரு இடத்தில் திடீரென்று ஒரு இயற்கைப் பொலிவு கொண்ட காட்சியைக் கண்டு நின்று விட்டான். அதன் அழகினில் தன் எண்ணத்தைப் பாய்ச்சினுன். அது ஒரு கோபுரம்—அதில் கலை அழகு ததும்பும் சிலைகள் பலவற்றைச் செதுக்கி அமைத்துக் கொண்டிருந்தான் ஒரு சிற்பி. அந்த சிற்பி தனது கடமையைக் கடமை உணர்வோடு செய்து கொண்டிருந்தான்—சிறிது நேரம் கழித்து அந்தச்சிற்பி தான் எச்சில் உமிழ, வழக்கமாயிருந்த பாத்திரம் பிடிக்கும் பையனைக் கூப்பிட்டான். பையன் அங்கு இல்லை. மன்னவன் அதனை எடுத்தனன்; ஏந்தினன் சிற்பியும் உமிழப் போனவன் உமிழ்ந்தும் விட்டான். நாடு காக்கும் காவலன் எனக் கண்டனன். அவன் கை பாத்திரத்தில் தான் எச்சில் உமிழுவதா? என எண்ணி தன் கையிலிருந்த அயக் கருவியால் தன் நாவதனைத் துண்டிக்க முற்பட்டான். மன்னவன் அனைத் தடுத்துப் பகன்ருன், "நாட்டினை ஆட்சி செய்யத் தான் எனக்குத் தெரியும்—ஆனல் நும்போல் பேதமற்ற கலையைத் தெரிந்திருக்க முடியுமா?" பின்பு, வேந்தன் அந்த சிற்பியின் திறனை விளக்கி பரிசில் பல வழங்கினன் என வரலாறு கூறுகிறது. செய்தி ஒன்று கொண்டு தமிழ் மன்னவர்களின் கலை ஆர்வத்தினைத் தெள்ளிதின் விளக்கலாம் விளக்காதவர்களுக்கு.

தமிழ் வேந்தர் மூவரும் கலையினைப் போற்றி வளர்த்திருக்கின்றனர். பாண்டிமன்னன் சங்கம் வைத்துத் தமிழ் வளர்த்து, அவனிக்கே தமிழின் சிறப்பினை முரசு கொட்டிக் காட்டினுன். சேரனும் சிலப்பதிகாரமும் எழுதிக் காட்டியிருக்கின்ருன். சோழனும் கலையை வளர்த்திருக்கின்ருன். இராசேந்திர சோழனும் அவன் பரம்பரையும் கலையைக் கண்ணென காத்தமைக்கு அவர்கள் நாடகக் கலைபால் பூண்ட அன்பே வெள்ளிடை மலையென விளக்கும். மக்களை மகிழ்விக்கும் நோக்குடன் கலை அரங்கங்களை நடித்துக் காட்டினர். கலையைச் சிறப்பித்துச் செய்தவர்களும் குப் பொன்னை வாரி வழங்கினர். அக்

மன்னவர்கள் கட்டிய கலைமேடைகள் இன்றும் தஞ்சையில் காணப்படுகின்றன. கலையினைச்சிற்பங்களாக ஓவியங்களாக, மன்னவரோயன்றி, மக்களும் செய்தனர்—கண்டு களித்தனர்.

ஆகவே, கலைஞர்களால் நாடு நன்முறையில் நடத்தப்படுகின்றது. அந்த கலைஞர்கள் ஒரு நாட்டின் பாதையைச் செப்பனிடுகிறார்கள். சீர்படுத்துகிறார்கள் கற்பனையாகப் பகன்றால் முத்துக்களைப் பாதைவழியே வாரிஇறைத்தனர். வழி ஓரங்களிலே கோமேதகக் கொடிகளை—மாணிக்கச் செடிகளை—பவளவேலிகளை அமைத்தனர். அவர்கள் நாட்டின் விழிகள் எனக் கூறுவதில் தவறில்லை. அவர்கள் தூற்றப்பட்டால் நாட்டின் பண்பு சரிந்துவிடும். அக்கலைஞர்கள் பெரும்பாலும் நம்தமிழகந்தனில் தோன்றியவர்களே—அவர்கள் கட்டுவித்த கோட்டம் தான் கலைக்கோட்டம்—அது தான் தமிழ்க் கோட்டம் அது தான் நம் தமிழகம்.

வளர்க கலைஞத்துவம்!

புத்தாண்டு

செ. பிரியதுரை, III B.A.

1 புத்தாண்டுப் பெண்ணே! உன் புன்சிரிப்புப் போதுமடி!
கற்கண்டு வாய் திறந்து கத்தியே நீ சிரித்துவிடில்
மெத்தபல படித்தவரும் வேலைக்கே அலைகின்ற
மெச்சலிலாப் போக்கென்றும் மேதினியில் மாய்ந்திடுமோ?

2 புத்தாண்டுப் பெண்ணே! உன் புன்சிரிப்புப் போதுமடி!
சத்தனைத்தும் சிந்திடுமுன் சௌந்தரியக் சிரிப்பொன்றால்!
குத்திடுமோர் பசித்துன்பம் குலைந்தேகிப் போகிடுமே?
புத்தாடை பெறுவோமோ? புத்துலகும் காணுவமோ?

3 புத்தாண்டுப் பெண்ணே! உன் புன்சிரிப்புப் போதுமடி!
சித்துபல செய்திடுமுன் சிங்காரச் சிரிப்பொன்றால்
எத்தர்களின் வெறிச்செயல்கள் எடுத்துரைக்கும் நாடகமும்,
செத்திடுமோர் நிலைநீங்கச் சிரஞ்சீவி ஆகிடுமோ?

4 பொங்கலுடன் வந்திட்ட புத்தாண்டுப் பெண்ணணங்கே!
பொங்கியே நீ சிரிக்கின்றாய் பொத்திடுக நின்வாயை!
பொங்கலோ நின் வாயமுது? புதுப்பாலோ நின்பற்கள்?
எங்களையம் தீர்த்துவிடின் ஏந்திழையே! வாழ்த்துனக்கு.

: வெள்ளிக் கோப்பை :

எ. பாலகிருஷ்ணன். I U.C. II group

மாலை நேரம். குளிர் தென்றலுடன் மல்லிகையின் மணமும் சேர்ந்து யாவர் மனதையும் பரவசத்தில் ஆழ்த்திக் கொண்டிருந்தது. மாலைச் சூரியன் மஞ்சள்வெயில் எங்கும்பரவி யாவற்றையும் பொன்மயமாக்க இன்னும் சிறிது நேரம் இருந்தது. யாவரும் பரவசத்துடன் இருக்கவேண்டிய நேரம்தான்.

ஆனால், இளமையின் குளுமையிலே தவழ்ந்து விளையாடும் மோஹனின் மனம் மட்டும் இன்பத்தில் பரவசமடையவில்லை. காரணம் அவன் மனம் சிந்தனைவலையைப் பின்னிக்கொண்டிருந்ததுதான். கதாபாத்திரங்களைப் பற்றி சிந்தித்துக் கொண்டிருக்க அவன் ஒரு கதாசிரியன் அல்ல. ஒரு கவிஞனாக அவன் இருந்திருக்கும்பட்சத்தில் இதற்குள் இரண்டு மூன்று கவிகளாவது இயற்றியிருப்பான் அந்த எழில்குன்றா காட்சியைக்கண்டு. ஆனால் அவன் ஒன்றும் செய்யவில்லை. கையில் இருந்த புல்லை கடித்த வண்ணம் எதைப்பற்றியோ யோசித்துக்கொண்டிருந்தான். அவனுக்கருகில் அவனுடைய பாடப்புத்தகங்கள் இருந்தன. அவைகளுக்குமேல் அவனுடைய அழகிய சில்க் கைகுட்டை வைக்கப்பட்டிருந்தது.

அது வசந்தகாலமாதலால் அவன் அமர்ந்திருந்த பூங்காவனத்திலுள்ள பூச்செடிகளில் பூக்கள் பூத்துக் குலுங்கின. மாலைவேளையிலே மஞ்சள் வெயிலிலே தென்றல் காற்றிலே அசைந்தாடித் தங்கள் உடல் நெளிவைக்காட்டும் மலர்க்கொடிகளின் அழகையும், காலைச் சூரியனின் பொன் ஒளியில் மலர்களில் மின்னும் மணியைப்போல் காட்சியளிக்கும் பனித்துளிகளின் பொலிவையுங் கண்டு களித்தவர்கள் உண்மையாகவே அதிர்ஷ்ட சாலிகளாகத்தான் இருக்க வேண்டும். இவ்விதம் இயற்கை எழில் மணம்வீசும் இச்சமயங்களில் நந்தவனத்திலேயே இருந்துகொண்டு கண்வாங்கும் பேரழகை ரசித்து அள்ளிப்பருகாமல் இருந்தால் ஒருவனை என்னவென்றழைப்பது!

மோஹனும் அப்பொழுது அந்நிலையில்தான் இருந்தான். அவனுக்கு முன்னால் இருந்த மனோரஞ்சிதக்கொடி காற்றிலே அசைந்து, வளைந்தாடித் தன் உடல் நெளிவின் அழகால் அவனைக்கவர முயற்சிசெய்து கொண்டிருந்தது. அருகில் இருந்த வெண்தாமரைத்தடாகத்தில் நீந்திவிளையாடும் வெள்ளையன்னங்களின் கொள்ளையழகாலும் அவனைத் தன்வசமாக்க முடியவில்லை. தென்றல் காற்றின் இன்பஉடல்வருடலிலும் அவன் சுகத்தைக்காண முயவில்லை. மனம் சிந்தனையற்றிருந்தால்தானே சுற்றுப்புரத்திலுள்ள இன்பத்தை அவனால் உணரமுடியும்.

தாயற்ற தனயன் மோஹனை அன்புடன் வளர்த்துவந்தார் தந்தை சுந்தரம் பிள்ளை. வேலை அதிகமாக இருந்ததால் மோஹனை அவரால் சரியாகக் கவனித்துக்கொள்ள முடியவில்லை. மோஹனை நன்றாகக் கவனித்துக் கொள்வதற்காக அவர் இரண்டாந்தாரமாக பார்வதியை மணந்துக்கொண்டார். பார்வதியோ பெயருக்கேற்றபடியல்லாமல் கொடுமையின் அவதாரமாக விளங்கினாள். மோஹன்முதல் வீட்டில் இழுக்கும் எல்லோருக்கும் (சுந்திரம் பிள்ளைத்தவிர....) பார்வதி என்றால் ஒருசிறிதும் பிடிப்பதில்லை. அவ்வளவுதூரத்திற்கு அவர்களின் அன்பைப்பெற்றிருந்தாள் பார்வதி. வேலையிலேயே இரவும் பகலும் மூழ்கியிருந்த சுந்தரம் பிள்ளைக்கு இவளின் கொடுமைகள் ஒன்றும் புலப்படவில்லை. எவ்வளவு பணம் இருந்துதான் என்னபயன். சித்தியின் கொடுமையும் அளவிற்கு அதிகமான அதிகாரமும் அவனால் தாளமுடியவில்லை. அவனைக்காட்டிலும் அவன் தம்பி, பார்வதியின் மகன் சுந்தருக்கு அதிக செல்வாக்கிருந்தது. சிறிய சிறிய விஷயங்களிலெல்லாம் பார்

வதி தலையிட்டு அதிகாரம் செய்வது அவனுக்குப்பெரிய தலைவேதனையாக இருந்தது. பார்வதியே சொத்துமுழுதும் தன் சொந்தமகனுக்கே வரவேண்டும் என்று எண்ணி மோஹனை எப்படியும் வீட்டைவிட்டே தொலைத்துவிடவேண்டும் என்று கருதினள். இதன்காரணமாக மோஹனைப்பற்றி ஒன்றுக்கு இரண்டாகச் சுந்தரம் பிள்ளையிடம் சொல்லி, அவனைப்பற்றி கெட்ட அபிப்பிராயத்தை அவர்மனதில் ஏற்படுத்திவந்ததால், இவனுக்கிருந்த ஒருசில சலுகைகளும் பறிபோயின........

மோஹனுக்கருகில் இருந்த புத்தகங்களின்மேல் வைக்கப்பட்டிருந்த கைகுட்டை, காற்றினல் ஒதுக்கப்பட்டுத் தூரமாகச்சென்று விழுந்தது. கைகுட்டை காற்றிலே அடித்துச் செல்லப்பட்டதை அறிந்ததும் மோஹனின் சிந்தனைத்தொடர் அறுபட்டது, கைகுட்டையை எடுக்க எண்ணி எழுந்திருக்கச் சென்ருன். ஆனல் அதற்குள் அதே பக்கத்தில் வந்த வசுமதி கீழே கிடந்த கைகுட்டையைக் கையில் எடுத்துக் கொண்டு அவனருகில் வந்தமர்ந்தான்.

"என்ன மோஹன் இங்கேயா இருக்கிறீர்கள் ?"

"ஆமாம் வசுமதி! வந்து பத்துநிமிடங்கள் ஆகியிருக்கும்"

"செலக்ஷன் கிடைத்துவிட்டதல்லவா உங்களுக்கு"

"கிடைத்து விட்டது"

"ஆனல் வாழ்க்கையில் இன்னும் செலகஷன் கிடைக்கவில்லையே"

"என்ன ! வாழ்க்கையில் செலக்ஷன் கிடைக்கவில்லையா ?"

"ஆமாம்"

"ஆமாமா? என்ன புதிர்போடுகிறீர்கள், மோஹன்"

"வாழ்க்கையில் இன்பத்தை அனுபவிக்க இன்னும் செலக்ஷன் கிடைக்கவில்லை என்று கூறுகிறேன்" என்று சொல்லியபடி அருகில் இந்த ஒரு புல்லை கையில் எடுத்து அதை அசைத்துக் கொண்டிருந்தான்

"பணக்காரரான உங்களுக்கா இன்பமில்லை" என்றுக்கேட்டு சிரித்தாள். அவளின் அழகியகைகள் கையிலிருந்த கைகுட்டையை அழகாக மடிக்க ஆரம்பித்தன

"எஸ்" (yes)

"யாராவது கேட்டால் சிரிக்கப்போகிருர்கள்"

"பணக்காரர்கள் எல்லோரும் இன்பமாக இருக்கிருர்கள் என்பது உனது எண்ணமா, வசுமதி"

"இல்லை, அதுசரி உங்கள் வாழ்க்கையில் இன்பமே இல்லாமல் துன்பம் நிறைந்திருக்கும்படி. அப்படி என்ன நடந்விட்டது"

"ஒன்றும் இல்லை"

"பின்னே ஒன்றும் இல்லாததை நினைத்துக்கொண்டு ஏன் வருத்தப்படுகிறீர்கள். நேரம் ஆகிவிட்டது எழுந்திருங்கள், போகலாம். என்று கூறிக்கொண்டே வசுமதி எழுந்து நின்ருள் மாலை வெயிலின் மஞ்சள் ஒளி வசுமதியின் முகத்தில் பட்டது. இந்த ஒளியிலே, நீலநிற தாவணியணிந்திருந்த வசுமதி இன்னும் அழகாகக் காணப்பட்டாள்.

"எங்கள் துன்பம் எங்களுக்குத்தான் புரியும் வசுமதி" எனக்கூறிக்கொண்டு கீழே இருந்த பாடப்புத்தகத்தை எடுத்துககொண்டு நின்ருன் மோஹன் "இந்தாருங்கள் உங்கள் கைகுட்டை"

"பரவாயில்லை, என் நியாபக சின்னமாக அதை நீயே வைத்துக்கொள் வசுமதி"

"Thanks"

"நான் இறந்தபிறகாவது இந்தக் கைகுட்டையைப்பார்க்கும் பொழுது என் நினைவு உனக்குத்தோன்றுமல்லவா? அப்பொழுது உன்கண்களிலே நீர் துளித்து நின்ருல் அதைத்துடைத்துக் கொள்ளுவதற்காவது இது பயன்படும் வசுமதி" சிறுவயதிலிருந்தே வீட்டிலே இன்பமில்லாது வளர்ந்த மோறனின் வேதனைப்பட்ட இருதயத்திலிருந்து

சொற்கள் வேதனையிலே தோய்ந்து வெளிப்பட்டன

"மோஹன்....அப்படி எல்லாம் ஒன்று மில்லை. நீங்கள் ஏதேதோ பேசுகிறீர்கள். உடம்புக்கு என்ன மோஹன்?" அவனால் அதிகமாகப் பேசமுடியவில்லை. துக்கம் தொண்டையை அடைத்துக் கொண்டது கண்களிலே நீர்துளித்து நின்றது.

"ஒன்றுமில்லை வசுமதி நான் வருகிறேன்"

வேதனை படிந்த உள்ளம். பணக்காரர் வயிற்றிலேதான் பிறந்தான். உள்ளத்திலே அன்பு இல்லாவிட்டாலும், அவன்மனதை, பிஞ்சு உள்ளத்தைச் சாந்தப்படுத்துவதற்காவது, மனதை மகிழ்விப்பதற்காவது வீட்டில் இருந்த ஒருவரும் ஒரு அன்புவார்த்தையாவது பேச முன்வரவில்லை. தந்தை சுந்தரம் பிள்ளையோ வியாபார விஷயமாக அடிக்கடி வெளியூர் சென்றுவிடுவார். சித்தியின் கொடுமைதான் வீட்டில். நாள் ஆக ஆக தந்தையின் மனதும்மாற ஆரம்பித்தது. சரியாக மோஹனுடன் பேசுவதும் வரவரக் குறைந்துவிட்டது. அன்புத் தந்தை, அன்பைவாரிச் சொரிய வேண்டிய தாயின் தகுதியை உடைய சித்தியவர்களே அன்பு செலுத்தத் தவறிவிட்டால் வேறுயார் அவன்மேல் அன்பு செலுத்தப்போகிறார்கள்? கொடுமையானது அன்பு இருக்கவேண்டிய இடத்தை அபகரித்துக்கொண்டால் இன்பம், சுகம் எப்படிவரும்? பணம் இருக்கலாம், பார்த்துமகிழ பங்களா இருக்கலாம். ஆனால், அன்பு இவைகளிடம் கிடைக்குமா? அது அவன்மனதை எவ்வளவு தூரத்திற்குப் பாதித்திருக்கும் என்பதைச்சிறிது சிந்தித்துப் பார்த்தால்தான் தெரியும்.

மாலைச் சூரியனின் மஞ்சள் வெயில் அவர்கள் இருவரையும் தழுவி எங்கும் பரவியிருந்தது.

மோஹன் வீடு திரும்பும்பொழுது இரவு மணி எட்டுக்குமேல் ஆகிவிட்டது. எதிர்பாராதவிதமாக மழை பிடித்துக்கொண்டதால் அவனால் வீட்டிற்குச் சீக்கிரமாக வந்துசேரமுயவில்லை. காற்று, இடி, மின்னல் இவைகள் ஒன்றோடு ஒன்று போட்டிப்போட்டுக் கொண்டிருந்தன. சிறிது நேரத்திற்கு முன்னால் மனத்திற்கு இன்பமளிக்கக் கூடியதாக இருந்தகால நிலை இப்பொழுது மனத்திற்குக் கலக்கத்தை உண்டுபண்ணுவதாக இருந்தது. அமைதியாகத் தென்றலாக வீசிய காற்று இப்பொழுது புயலாக மாறி தன் கோரத்தை வெளிப்படுத்திக்கொண்டிருந்தது. காலம் எவ்வளவு சீக்கிரத்தில் மாறுகின்றது. இயற்கையின் விந்தையே ஒரு விந்தைதான். மழை நிற்பதாகத்தோன்றவில்லை வீடு சென்று சீக்கிரமாக அடையவேண்டும் என்ற எண்ணத்தில் மோஹன் மழையிலேயே வீட்டிற்கு நடந்தான்.

வீட்டை மோஹன் அடையும்பொழுது அவன் ஆடைமுழுவதும் மழையில் நனைந்து, உடல் குளிரினால் வெடவெடுத்தது. கதவைத்திறந்து வீட்டினுள் நுழைந்து, நனைந்திருந்த புத்தகங்களை அருகிலிருந்த ரோடியோமேசையின்மேல் வைத்தான்.

நனைந்திருந்த ஆடைகளைக் களையச் சென்றனன். அப்பொழுது சமையல் அறையிலிருந்து ஏதோ முனகல் சத்தம் கேட்டதும் அப்படியே சமையல் அறையை நோக்கிவிரைந்தான். அங்கே அவன்கண்டகாட்சி அவனையே ஒரு நிமிடம் நிலைகுலைய வைத்துவிட்டது. சமையல்காரன் கேசவன் ஒரு கிழிந்த துணியை விரித்துக்கொண்டு அதன் மேல் படுத்திருந்தான். கேசவனுக்கு மூன்று நான்கு நாட்களாக உடல்நிலை சரியில்லாமல் இருந்துவந்தது. ஆனாலும் பார்வதிக்குப்பயந்து கஷ்டமான நிலையிலும் அப்படியே வேலை செய்துவந்தான். கஷ்டப்பட்டு வேலைசெய்தும், பாசாங்குக்காரன், சோம்பேறி முதலிய பெயர்கள்தான் கிடைத்துவந்தன. இவ்வளவையும் ஏற்றுக்கொண்டு பொறுமையுடன் வேலைசெய்த கேசவனுக்கு இன்று உடல்நிலை அதிகமாகிவிட்டதால் அவனால் வேலைசெய்யமுடியவில்லை. அப்படியே படுத்துவிட்டான். வேதனை முனகலின் உருவாக அவன் வாயினின்று வெளிப்பட்டுக் கொண்டிருந்தது.

அடுப்பின்மேல் அரிசி கொதித்து, நீரானது நெருப்பின்மேல் வழிந்துக்கொண்டிருந்தது. அதனின்று கிளம்பிவந்த ஓசை கீழே வேதனைப்பட்டுக்கொண்டிருந்தவனின் இதயஒலியை ஒருசிறிதும் லட்சியம் செய்யவில்லை.

சுந்தரம் பிள்ளையோ ஒரு முக்கிய வேலையாக அன்று காலைதான் வெளியூர் சென்றிருந்தார். வேலைக்காரிவள்ளியோ நேரமாகிவிட்டிருந்ததால் வீட்டிற்குச் சென்றிருந்தாள். வீட்டில் சித்தியைக் காணவில்லை.

மோஹன் வேகமாக ஓடி அவன் அருகில் அமர்ந்து தலையைத் தொட்டுப்பார்த்தான். தலை தணலாய் கொதித்துக் கொண்டிருந்தது. நாக்கெல்லாம் வரண்டு போய் காணப்பட்டது. அவன் வாயிலின்று தண்ணீர் என்று மெல்லிய குழறிய வார்த்தைகள் வெளிப்பட்டன.

மோஹன் ஒரு வெள்ளிக்கோப்பையிலே தண்ணீர் எடுத்துவந்து, கேசவனை ஒரு கையால் தாங்கிக்கொண்டு தண்ணீர் ஊட்டினன். கேசவன் நிதானமாகத் தண்ணீர் குடித்துக்கொண்டிருந்தான். வெளியில் காற்றும் மழையும் குறைந்ததாகத் தெரிவில்லை. மழையிலே நனைந்துவிட்டிருந்த மோஹனின் ஆடைகள் அவன் உடலில் ஒட்டிக்கொண்டிருந்தன.

“மோஹன்” என்ற, உரத்த சொல் அவன்காதில் ஒலித்தது. மோஹன் மெல்லத் தன் தலையைத் திருப்பிப்பார்த்தான். கல்யாணத்திற்குச் சென்று திரும்பிய அவன் சித்தி, தேங்காய், பூவுடன் கதவருகில் நின்றிருந்தாள். கேசவனை அழைத்து காரிலிருக்கும் சாமானை எடுத்துவைக்கச்சொல்ல சமையல் அறைக்கு வந்திருந்தாள். அங்கிருந்த காட்சியைக் கண்டதும் அவளின் சர்வ அங்கமும் கோபத்தால் துடித்தது.

“வேலைக்காரர்களுக்கு வெள்ளிக் கோப்பையிலா தண்ணீர் கொடுக்கிறாய்”

“சித்தி! இல்லை... வந்து, அவசரத்திற்கு வேறு கோப்பை கிடைக்கவில்லை” (மெல்ல கேசவனைப் படுக்கவைத்து எழுந்து நின்றான்.)

“அதற்காக, வெள்ளிக்கோப்பையிலா நீரை கொடுக்கச் சொன்னார்கள்”

“...........”

“ஏண்டா! சும்மாயிருக்கிறாய் வேலைக்காரர்களுக்காகவா இவைகளை வாங்கி வைத்திருக்கிறோம்”

“கேசவன் மிகவும் மோசமான நிலையில் இருந்ததாலும் அவசரத்திற்காகவும் இதில் தண்ணீர் ஊற்றிக்கொடுத்தேன் அநுபவமல்லாமல் ஊசலாடும் ஒரு உயிரைவிட இந்த வெள்ளிக்கோப்பை அவ்வளவு உயர்ந்ததா? சித்தி!”

“அவ்வளவு தயாள குணம் உனக்கிருந்தால் நீ சம்பாதிக்கும்பொழுது வேலைக்காரர்களுக்கும், பிச்சைக்காரர்களுக்கும் வெள்ளிக்கோப்பை என்ன தங்கக் கோப்பையில் வேண்டுமானாலும் கொடு. இப்பொழுது காலணா சம்பாதிக்க முடியவில்லை. வேலைக்கார நாய்களுக்கெல்லாம் வெள்ளிக்கோப்பையில் கொடுக்க வந்துவிட்டான்.”

“நான் சம்பாதிக்கும்பொழுது எனக்குக் கொடுக்கத்தெரியும். இப்பொழுது நான் என்ன உங்கள் கோப்பையிலா கொடுத்தேன். என்தந்தை சம்பாதித்த பணத்தில் வாங்கிய கோப்பையில்தானே தண்ணீர் ஊற்றிக்கொடுத்தேன்”

“ஏது, என்னையே எதிர்த்துப்பேச ஆரம்பித்துவிட்டாயே. தண்ட சோற்றைத் தின்றுக்கொண்டு பொருட்களின் மேல் வேறு பாத்தியதைச் செலுத்த வந்துவிட்டாயோ? என்று கூறிக் கொண்டே மாடிப்படிகளில் ஏற ஆரம்பித்துவிட்டாள்.”

“சித்தி! உங்கள் தண்டசோற்றைத் தின்றுக்கொண்டு, உங்கள் பொருட்களின்மேல் நான் பாத்தியதைச் செலுத்தவில்லை: நானே சம்பாதித்துக் கொள்ள எனக்குத்தெரியும் அதற்குத் தகுந்தவலுவும் என்னிடமுள்ளது. நல்ல குணமும் என்மேல் அன்பும் கொண்டிருந்த எனது அன்புத் தந்தையின்மனதில் விஷத்தைப் பாய்ச்சிவிட்டீர்கள். என்மேல் இருந்த அன்பும் உங்கள் மகனுக்குக் கிடைத்துவிட்டது. இனிமேல்

நீங்களாவது சந்தோஷமாக இருங்கள் சித்தி;' என்று நொந்த உள்ளத்துடன் கூறிவிட்டு கொட்டும் மழையில் வெளியே சென்றுவிட்டான் மோஹன்

பார்வதி ஒரு நிமிடம் ஸ்தம்பித்து நின்றுவிட்டாள். அவனுடைய உருக்க மான வார்த்தைகள் பார்வதியின் மனதை சிறிது கலக்கிவிட்டன. போனவன் மறுபடியும் திரும்பி வந்துவிடுவான் என்று எண்ணி சிறிது ஆறுதலடைந்து தன் அறைக்குச் சென்றுவிட்டாள். அப்படி அவன் மறுபடியும் வராவிட்டால் சுந்தரம் பிள்ளைக்கு என்ன சொல்வது என்று நினைக்கும்பொழுது இருதயமே நின்றுவிடும்போல் தோன்றியது.

தேசவன் திரும்பும் சத்தம் வெளிசத் தத்துடன் சென்று கலந்தது. மறுநாள் மோஹனைக் காணுத வசுமதி உடல்நிலை சரியாக இல்லாத காரணத்தால்தான் கல்லூரிக்கு வந்திருக்கமாட்டான் என்று தான் முதன்முதலிலே எண்ணினுள். ஆனல் நாட்கள் செல்லச் செல்லத்தான் உண்மை விளங்கியது மோஹன் வீட்டைவிட்டே சென்றுவிட்டான் என்று. அவள் மனம் துணுக்கென் றது. கடைசி நாளான அன்று அவனைச் சந்தித்தபோது அவன் கூறிய வார்த் தைகள் அவளுக்கு நினைவிற்கு வந்தது.

"நான் இறந்த பிறகு இந்தக் கைகுட் டையைப் பார்க்கும் பொழுதாவது என்னைப்பற்றிய நினைவு உனக்குத் தோன்றுமல்லவா? அப்பொழுது உன் கண்களிலே நீர் துளித்து நின்ருல் அதைத் துடைத்துக்கொள்வதற்காவது இது பயன் படும் வசுமதி'' என்று அவன் கூறிய ஒவ்வொரு வார்த்தையும் அவளைச் சித்திரவதை செய்தது. நிஜமாகவே அவன் அப்படிக் கூறினனே? அல்லது ஒருகால் விளையாட்டிற்காக அவன் அவ் வாறு கூறினனே? அவளால் சரியாக நிர்ணயிக்க முடியவில்லை. அவள் எங்கோ சென்றுவிட்டதை உணர்ந்ததும், அவன் உண்மையான மனவருத்தத்துடன்தான் கூறியிருக்கிருன் என்று நினைத்தாள் ஒருவேளை தற்கொலை செய்துக்கொண் டானே என்று எண்ணும் பொழுது அவளையறியாமல் துக்கம் பீறீட்டுக் கொண்டுவரும். "சே! சே அப்படியெல் லாம் ஒன்றும் அவசரப்பட்டுச் செய்து விடமாட்டார். எதற்கும் அவசரப்பட்டு ஒரு முடிவிற்கு வரக்கூடாது'' என்று எண்ணி ஒருவாருக ஆறுதலடைந்து வந் தாள்.

நாட்கள் பல உருண்டோடின. வாரங் கள் பல கடந்தன. மாதங்கள்பலவாயின வருடங்கள் ஒன்றிரண்டு சென்றன. வசுமதி மோஹனைப்பற்றி பூராவும் மறக் காவிட்டாலும் பெரும்பகுதி மறந்துவிட் டிருந்தாள். இதற்கிடையில் வசுமதியின் மாமன்மகள் விஜயா அவளைத் தங்கள் ஊரில்வந்து சிலநாட்கள் தங்கியிருக்கும் படி அதிகமாக கடிதத்தின் மூலம் வற் புறுத்திவந்தாள். வசுமதி வரும் கோடை விடுமுறையில் அங்குச்செல்ல நினைத் திருந்தாள். அவள் நினைத்திருந்த கோடைவிடுமுறை நாட்களும் வந்தன.

ஒரு நாள் வசுமதி சென்னையைவிட்டுப் புறப்பட்டு, தன் சகோதரனுடன் தன் மாமாவின் ஊரை வந்தடைந்தாள். வசு மதியைக்காட்டிலும் விஜயாதான் அவ ளின் வருகையில் மிகவும் மகிழ்ச்சியடைந் தாள். வசுமதி வந்த அன்றுமிகவும் களைப்படைந்திருந்ததால் தனக்காக ஒதுக்கப்பட்டிருந்த அறையில் சாப்பிட் டதும் படுத்துறங்கிவிட்டாள். மாலையில் விஜயாவின் விருப்பப்படி சினிமாவிற் குச்செல்ல தயாராஞள். விஜயாவும், வசுமதியும் முன்பக்கத்திலிருந்த காருக் குச் செல்லும்பொழுது கீழ் கடைசியறை யிலிருந்து ஏதோ முனகல் சத்தத்தைக் கேட்டதும் வசுமதி திடுக்கிட்டு நின்ருள்,

"என்ன விஜயா அந்த அறையில்!''

"ஒன்றும் இல்லை வசு, எங்கள் வேலைக் காரன் அன்று ஒருநாள் மழையில் அதிக மாக நனைந்ததால் உடம்பு சரியில்லாமல் இருக்கிருன்; இன்று காய்ச்சல் சிறிது அதிகமாகிவிட்டதுபோல் இருக்கிறது அதனல்தான் அப்படி முனகுகிருன் நீவா வசுமதி'' என்று அவளை அழைத் துக்கொண்டு முன்பக்கம் சென்றுவிட் டாள்.

முன்பக்கத்திலிருந்த ரோஜாச் செடி களிலிருந்து அழகிய ரோஜா மலர் ஒன் றைப்பறித்து வசுமதியின் தலையில் சூடி விட்டாள் விஜயா.

"ஏன் வசு! உனக்குத் திருமணம் ஆகி விட்டால் அவர் இப்படித்தானே உன் தலையில் பூவைச் சூடுவார்" என்று விஜயா வசுமதியைப் பார்த்து கண்சிமிட்டிக் கேட்டாள்.

"போடி, போக்கிரி" என்றுக்கூறிய வசுமதியின் முகம் நாணத்தால் சிவந்தது.

கலகலவென்று நகைப்பொலி பின் தொடர வசுமதியின் அண்ணன் காரை ஓட்ட இருவரும் சென்றார்கள்.

அவர்கள் வீடுதிரும்பும்பொழுது மணி பத்துக்குமேல் ஆடவிட்டது. வெண்மதியின் கண்ணியகதிர் எங்கும் பரவியிருந்தது. இளந்தென்றல் காற்றில் எங்கோ ஒருவன் புல்லாங்குழலிலிருந்து எழுப்பிக் கொண்டிருந்த மதுரகானம் மிதந்துவந்தது.

அவர்கள் வீட்டினுள் நுழைந்ததும் கோடியறையில் பலர் கும்பலாக இருப்பதைக் கண்டதும் எல்லோரும் திடுக்கிட்டு நின்றார்கள். "கந்தன்" இறந்துவிட்டான் என்று வசுமதியின் அத்தை கூறியதும் மூவரும் அறையினுள் நுழைந்தார்கள்.

அங்கே பிணமாகக் கிடந்த கந்தனைக் கண்டதும் வசுமதியின் இருதயம் வெடித்து விடுவதுபோல் தோன்றியது. காரணம் அங்கே மோஹன் மீளாத்துயிலில் ஆழ்ந்திருந்தான்

"மோஹன்" என்றுக் கூறிக்கொண்டு பிணத்தின்மேல் விழுந்தாள் வசுமதி. எல்லோரும் ஆச்சரியத்தில் ஸ்தம்பித்து நின்றனர் வசுமதியின் தலையில் சூடியிருந்த ரோஜா மோஹனின் மார்பிலே விழுந்து உருண்டு கீழேவிழுந்தது. காற்றிலே தவழ்ந்துவந்த இன்னிசைக் கானம் யார்மனதையும் கவரவில்லை.

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தமிழ் நாட்டு சரித்திர சிறப்புற்ற ஓர் நகரம் வேலூர்

V. J. சத்தியநாராயணன், II Class III B Group

குறிஞ்சியினெழிலும் பாலையின் பொலிவும் சிற்பத்தின் சித்திரமும் ஒருங்கே திரண்ட கலையின் உயர்வே வேலூர். அழியா மொழியாம் அருந் தமிழுக்கு அறப்பழங் காலத்தே அரும் பிய புரையற்ற பத்துப் பாட்டாம் பேரிலக்கியத்துள் ஒன்றாயிலங்கும் சிறு பாணாற்றுப்படையில வேலூர் ஒளிர் கிறது. சான்றோர் உறையுந் தொண்ட நன்னாட்டின் தலைசிறந்த தலைநகரங் களுள வேலூருமொன்றே. குறிஞ்சி யாலும், முல்லையாலும், மருதத்தாலும், பாலையாலும் வேலூர் உயர்ந்து விளங்கி னும் எந்நகரமும் பெற்றிராத ஒரு உயர் பெருங்கோட்டையில் சிற்பத்தின் சித்திரங்கள் சீர்பெற்று விளங்குகின் றன. இயற்கை எழிலால் ஏமமுற்ற வேலூர் சிற்பத்தின் செயற்கைக் கலைச் சிறப்பால் மாண்பெய்தி மிளிர்கிறது.

செந்தாமரையும், வெண்டாமரையும் மிளிரும் நீர் நிரம்பிய அகன்ற வட்டமான அகழியின் நடுவே கலையமைப்பமைந்த கருங்கல்லால் எழுப்பப்பெற்ற சுற்றுச் சுவரும் அதற்கடுத்த வட்டமான அரண் போன்ற மதிலும் அதற்கடுத்து பரந்த வெளியில் வானளாவும் வரலாற்றுண்மை களால் அலங்கரிக்கும் கோபுரங்கொண்ட சுற்றுச் சுவரும், அதற்கடுத்த சிறந்த வெளியில் திருமண மண்டபமும், அம் மண்டபத்தின் மேற்புறம் இளகி வளையும் தன்மையுடைய பொன்னல் பின்னி யமைக்கபட்டதை நிகர்க்கும் ஓவியத் தின் பொலிவும், அம்மண்டபத்தைத் தாங்கி நிற்கும் கற்கம்பங்களில் அடியார் கள்—ஆழ்வார்கள் ஆகியோரின் திரு உருவங்களும் காணக்கிடக்கின்றன. குறிப்பாக, அழலவிர் சடையோன் கல்லாலின் நீழலிலிருந்து நால்வர்க்கு நவின்ற நன் மொழிகளைக் குறிக்கும் சிறப்பு சுவரில் விளங்காமலில்லை.

இம் மண்டபத்திற்கடுத்து அமைக்கப் கபபட்ட அருணசலரின் கோயிலுள் மூல இடத்தில் என்றும் தண்ணீரின் தன்மை உலராதிருப்பது வியப்பே. இவணிருந்து சுரங்கமொன்று தொடங்கி ஏழுகல் தூரத்திற்கப்பாலுள்ள நால்வர் புகழும், இரட்டையர் பாராட்டலும் பெற்றவழித் துணைக் கடவுள் இருக்கும் திருவிரிஞ் சைக்குச் செல்கிறது.

கோட்டையால் வேலூர் உயர்வடைந்த தைப்போல் வேலூருக்குரிய மலைகளிலும் கோட்டைகள் இருக்கின்றன. இக் கோட்டைகளில் திப்புவும் சிவாஜியும் அரண்மனை கட்டி வாழ்ந்து அரசோச்சி னர். வேலூரின் கிழக்கெல்லை தான் ஊரின் தொடக்கமாதலின் மலையும்— மலையடுத்து நிலமும் அந்நிலமடுத்து ஆறும் உள்ளன. அச்சிறு நிலப் பகுதியை அகன்ற ஆழமான அகழி யாக்கி ஆற்றின் நீரை அதில் பாய வைத்து, அரணாக அக்காலத்தமைத் தமை அயலூர் படை எடுப்பு நிரம்ப இருந் தமையைக் காட்டுகிறது.

திப்புசுல்தானின் மனைவியும் மக்களும் வேலூரிலேயே இறந்தமையால் அவர் களின் சவங்கள் வேலூரிலேயே புதைக் கப்பட்டு அவ்விடங்கள் பழுதுறாமல் மத்திய அரசாங்கத்தாரால் பாதுகாக்கப் பட்டு வருகின்றன.

இந்தியாவிலிருந்த ஆங்கில அரசாட் சியை அகற்ற சிறந்ததோர் அரசியல் புரட்சி அரும்பி, இராணுவமும் இந்திய உரிமைக் கிளர்ச்சியில் பங்குகொண்டு பெரியதோர் சிப்பாய் கலகம் நடந்ததும் வேலூரிலேயே என்பது மறக்கவும் முடி யுமோ? 1857-ல் நடந்த பெரும் புரட்சி தான் இந்தியாவின் உரிமைக் குரலாகக் கிளம்பி அது இயக்கமாகத் திரிந்து பெரும் போராட்டமாக மாறி முடிவில் வெற்றி அடைந்தது.

பழமைக்குரிய வரலாற்றுண்மைகள் வேலூருக்கு மிக்கிருப்பினும் புதுமைக் குரிய உவமையற்ற உயர் தனிச்சிறப்பில்

லாமலில்லை. ஈரைந்து பொன்மொழிகளை மொழிந்து வையகம் உயர்வுற செம்பொருள்களைச் செப்பிய இயேசுவின் நெறியைப் பின்பற்றும் கிருஸ்துவ சங்கம்.இவண் ஒப்பற்ற ஒரு மருத்துவ மன்றம் கட்டி அதில் பிணியாளர்கட்கும் நோயாளிகட்கும் மருந்து நல்கி நலமுற வைக்கும் நற்பணியாற்றி வருகின்றது.

அஃது இந்தியாவில் மாதர் மருத்துவ மன்றங்களுள் இரண்டாவதாகக் குன்றுப் புகழுடன் விளங்குகிறது. வேலூரின் தெற்கெல்லையில் இருமலைகள் கூடுகின்றன. இம்மலைகள் கூடுமிடத்தில் கிருத்துவ மருத்துவ கல்லூரி அமைக்கப்பட்டுள்ளது. இம்மலைகளுக்கிடையே முல்லை சாயல் வீச; மருதத்தின் எழில் திகழ இவைகளின் இடையே ஐடாஸ் கடர் என்ற மூதாட்டியாரின் முழு உழைப்பால் மிகக்சிறந்த மருந்துவக் கல்லூரி திகழ்கிறது. தமிழகத்தின் தலை சிறந்த கட்டடங்களுள் இதுவுமொன்றே.

நபிநாயகத்தின் நற்பொருளை நலமுற விளக்கிக் குரானின் பெருமையைச் சீர்பெற விளக்கி நான்கு மொழிகளின் வாயிலாக ஒவ்வொரு மாணவருக்கும் கற்பித்து இந்தியாவின் மெக்கா என அரபிக் கல்லூரி விளங்குகிறது.

வரலாற்று பெருமையும்—இலக்கிய உயர்வும்—இயற்கையின் சிறப்பும்—பல்வேறு சமயங்களின் பெருமையும்—சிற்பக் கலையின் உயர்வும், வேலூருக்கு உண்டு.

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మారిపోయిన శంకరం

by

'KARNATAK'

B. Raghunatha Rao (III Class IV Group B)

నేను నా విద్యుక్తధర్మాన్ని ఎప్పుడూ తప్పకుండా నెఱవేరుస్తూ వచ్చాను. కాని దాని ప్రతిఫలం ఈవిధంగా రూపిస్తుందని నేనెప్పుడూ కలలోనైనా అనుకోలేదు. అసలు అనుకోనేందుకు ఆస్పదమే ఉండలేదు. కాని నేడు దాని ప్రతిఫలం ఈలాగు పరిణమించిందంటే దానికి కారణం నేనా, లేక శంకరమా అనే అనుమానం నన్ను ప్రతీ నిముషం బాధిస్తూనే ఉంది మా పూర్వస్నేహాన్ని ఒక మారుఅవగాహన చేసుకొంటే ఏడ్వాలో నవ్వాలోకూడా తెలియడం లేదు. ఆనాడు నేనూ, శంకరం కాలేజిహాల్లో ఎంతసేపు మాట్లాడుతూ కులాసాగా కాలం గడిపాము! అతడు నన్ను జన్మలోనైనా మఱచిపోనన్నాడే! నా సహాయాన్ని ఎంతగా పొగిడాడు. వాడు నేను ఒక కంచంలో తిని, ఒక మంచం పై పడుకోక పోయినా ఒక పుస్తకం చదివి ఒకే పరీక్ష ప్యాసయినాం. పరీక్షలప్పుడు అతడు నాకు చేసినసహాయం ఏవిధంగా వర్ణించను? నా వర్ణన మాటలలో సాధ్యపడదే? నాకు కాలేజీ ఫ్రెండ్సంటే శంకరం తప్పితే వేరే ఎవ్వరూ లేరు. వాడు ఆ పరీక్షకు పోయేటప్పుడు బస్సు దొరక్క సెంట్రల్లో 'క్యూ'లో నిలుచుకొని ఉంటే, పరీక్షహాల్లో నేనగపడక పోవడంచేత Taxi తీసుకొనివచ్చి నన్ను సరిగ్గా Time కు పిలుచుకొని పోయినాడు. లేకుంటే నా విశ్వవిద్యాలయపరీక్ష లేమయ్యేవి? నా రెండు సంవత్సరాల చదువు వ్యర్థం కాదా? వాడు నా మనస్సులోని ఆవేదనను బాగా గ్రహించేవాడు. నా ముఖాన్ని చూచి నా మనస్సు కనిపెట్టే శంకరం, నేడు నన్ను వదలి నాకీ ప్రతిఫలం ఇచ్చాడంటే నేనే నమ్మలేకున్నాను.

పరీక్ష ప్యాసయిన తర్వాత ఇద్దరం B. A. లో చేరాం. మాలో ఏమిమార్పు రాలేదు. రోజులు హాయిగ గడుస్తూనే వచ్చాయి. అయితే ఒకటే భేదం. మా ఇద్దరిమధ్య తెరవలె Balu మా స్నేహసంబంధాన్ని రూపుమాపేవాడుగా చేరాడు. Balu మాకంటె రెండేళ్ళు వయస్సులో పెద్ద. ముందు ముందు అతడు చాల మంచి వాడుగా ప్రవర్తించ సాగాడు. శంకరం పెద్దింటిబిడ్డ. మానవుని హృదయంవలె తలిదండ్రులకు లేకలేక పుట్టిన ఏకైక సంతాన మగుటచే కంటికి రెప్పవలె కాపాడుతూవచ్చారు. వద్దంటే డబ్బు ఉంటుంది శంకరం పాకెట్లో. దీన్ని చక్కగా గ్రహించాడు Balu. Balu వైఖరి మొదటినుంచి నాకు అసహ్యంగానే ఉంటూవచ్చింది. ఆమాట అంటే శంకరం మనస్సుకు బాధ కలిగించినవాడ నవుతానని ఊరుకొన్నాను. కాని దాని పరిమాణం పెరుగుతూ వచ్చింది. కాలం గడుస్తూనే ఉంది. శంకరంలో మార్పులు పెరుగుతూనే వచ్చాయి.

ఆ నాడు శంకరం తండ్రి ఊళ్ళో లేరు. బెజవాడ వెళ్ళారు. Balu శంకరం సినిమా కెళ్ళారు. నా ఒంట్లో బాగులేదని ఇంట్లోనే ఉండిపోయాను. శంకరం Balu ఇంటికివచ్చి భోజనాలయాక బాతాఖాని వేసి రాత్రి 12 గంటలకు నిద్రపోయారట. ఈ విషయం ఇంటి వంటలమ్మ నాతో చెప్పింది. ఉదయం నాఆరోగ్యం కొంచెం సుమారుగా ఉన్నందున శంకరం ఇంటివైపు నడచాను. వీథంతా చాలగలభాగనే ఉంది. పల్లెప్రజలు పట్నం వీథులలో వారి సరకుల్ని అమ్ముతున్నారు. అమ్మలక్కలు బేరం చేస్తూ ఉన్నారు. వీథుల్లో అంతా ఎక్కడ చూచినా హైందవపండగ చిహ్నలయిన పచ్చతోరణాలు ప్రజలను చిరునవ్వులతో ఆహ్వానిస్తున్నాయి. వీథుల్లో రాత్రి కాల్చి పారవేసిన మతాబాలు, కాకరవత్తులు తమ అందాన్ని పిల్లలకు ధారవోసి, పండిరాలిన ఆకులవలె ముఖాలు క్రిందికి దింపి విలపిస్తూ ఉన్నాయి. ఏదో ఆలోచనలో పడ్డాను. ఇవన్నిచూస్తూ ఉంటే నా చిన్నతనం జ్ఞాపకమొచ్చింది. నా బాల్యం నన్ను వెక్కిరించింది. మనస్సులోనే నవ్వుకొన్నాను. శంకరం నాన్న ఊళ్ళోలేడని తెలిసింది. ఆయన ఎప్పుడూ వ్యాపార విషయంలో ఊళ్ళో ఉండరు. బహుశా వచ్చారేమో చూద్దాం అనుకుంటూ వెళ్ళాను. తలవని తలంపుగా శంకరం ఇంటి గడప నాకు సాక్షాత్కరించింది. ఎండిన మామిడాకులు నన్ను వెక్కిరించాయి. వీటిని లెక్కించక నేరుగా లోపలికిపోయాను. ఎప్పుడూ ఎదురువచ్చే Browne (dog) ఎదురు రాలేదు. ఒక్క సెకనులో శంకరం గదిలోని కెళ్ళాను. శంకరం ముఖం వేలవేసుకొని కూర్చున్నాడు. ఎక్వేరియంలోని చేపలు నిశ్చలంగా ఉన్నాయి. అవి వాటి యజమాని భావాలకు వ్యతిరేకంగా ప్రవర్తించింది. రూములో లైటింకా వెలుగుతూనే ఉంది. ఇదంతా చూస్తే ఏదో ప్రళయ మొచ్చి ఉంటుందని ఆదుర్దాగా "ఏరా శంకరం! పిక్చర్ బాగుందా? వంట్లో బాగు లేక రాలేకపోయినా బ్రదర్, ఏం అనుకోవద్దు, Balu ఏడి?" అన్నాను,

శంకరం మాట్లాడలేదు. "ఏరా బ్రదర్ మాట్లాడవేం? ఇంకా లైటు మండుతూనే ఉందే? నీ కేమైనా పగలు చీకటా? మీ ఫాదరొచ్చారా?" అన్నాను.

"రఘు! ఇంకా ఇలా ఎంతకాలం మోసం చేయదల్చావ్? నీ వెప్పుడు మోసం చేస్తావని నేను' అనుకోలేదు. అంతగా అడిగియుంటె నే నిచ్చేవాణ్ణిగా. ఇంట్లో లేనిసమయం చూచి నా ఇల్లు గల్లంతు చేస్తావని అనుకోలేదు. నిజం చెప్పు. ప్రాణంకంటె ఎక్కువగా ప్రేమించిన స్నేహితుడివి గనుక మర్యాదగా అడుగుతున్నాను. వేరే అయితే ఈపాటికి..." అంటూ ఏమో అనబోయాడు. నా కేమీ అర్థం కాలేదు. చకితుడనై పోయాను. దేహమంతా చల్లబడింది. ఇంతలో Balu Police లను పిలుచుకొనివచ్చాడు. ఆ ఎర్రటోపీలనుచూచి స్తంభించిపోయాను. నోటమాట రాలేదు. "నిన్ను అరెస్టుచేశా"మన్నారు పోలీసులు. ఏం మాట్లాడాలో నాకు తెలియలేదు. "శంకరం! జరిగిందేమో చెప్పు. పిచ్చి అపోహలు పడవద్దు. ఏదైనా నాటకానికి Rehearsals వేయిస్తున్నావా. Balu సంగతేమిటి" అన్నాను. "Iron safe లోని పదివేలు ఏది? నీకు తెలియకపోతే ఇంట్లో ఇంకెవ్వరికి తెలుసు? మా నాన్న వెళ్ళేముందు పదివేలు Bank లో కట్టమని ఇచ్చి వెళ్ళాడు. వ్యవధి లేక Bankకు వెళ్ళక Safe లో ఉంచి సినిమాకు వెళ్ళాము. దీన్ని గ్రహించిన నువ్వు నాకు కాస్త బుద్ధి చెప్పావు. రఘు! ఇక నీతో ఎక్కువగా మాట్లాడేందు కిష్టం లేదు. పోలీసులు చెప్పినట్లు నడచుకో అంతే" అన్నాడు వణికేకంఠంతో. మరోక్షణంలో చేతికి సంకెళ్ళు పడ్డాయి. Balu వికటంగా నవ్వేడు. తల వంచుకొన్నా. శంకరం వీధిలో జనమంతా గుసగుసలాడేరు. "కాలేజీ విద్యార్థి దొంగతనవయనం" అంటూ పేపర్లలో గర్వంగా ప్రకటించబడ్డాయి.

జైల్లో అ ఇనుపకడ్డీలు నన్ను భేదించాయి కాని నా భావాలను ఎవరు అడ్డగించలేక పోయారు. నా చదువు పాడయింది. నా తల్లిదండ్రులు ఎంతగా విలపించారో నే నెలా చెప్పడం. రెండునెలలతర్వాత అనుకోకుండా Balu నా దగ్గతికి వచ్చాడు. "ఏం Balu! శంకరం బాగున్నాడా!" అన్నాను. Balu కళ్ళు చెమ్మగిల్లాయి. "రఘు! నా అపరాధాన్ని క్షమించు. మీ స్నేహానికి ద్రోహం చేశాను. నీ చదువు విధ్వంసం చేసింది నేనే. అందుకు ప్రతిఫలం అనుభవించాను. ఆనాడు నిజంగా పదివేలరూపాయలు అపహరించింది నేను, ఈ ద్రోహం, అందులో నిన్ను ఇరికించినా, నేడు వేరేదావిలో నేను పట్టుబడ్డాను. ఈ విషయం శంకరానికి తెలియదు. Bombay వెళ్ళి ఆరు మాసాల్లో వస్తానని జాబు వ్రాసి జైలుకు వచ్చాను. ఈ విషయం అతనికి చెప్పొద్దు. నన్ను క్షమించు" అంటూ ఏడ్చాడు. జైలు సూపరెంటు నన్ను విడుదల చేశాడు. ఏలాగు సంఘంలో తల చూపడం? లోకం నన్నేమంటుంది? నావల్ల విద్యార్థిలోకానికే కళంకం కదా! మా తల్లిదండ్రు లేమనుకొంటారు? శంకరం నిజాన్ని గ్రహిస్తాడా? వాని తల్లిదండ్రు లేమనుకుంటారు? అసలు కాలేజీలో పండితవర్గం ఏమనుకుంటుంది? ఇంతకూ నేను వారికి మొహం చూపిస్తేకదా? అందుచేత ఇంకెక్కడికైనా వెళ్ళాలి. ఎక్కడికి పోవాలి అని అనుకుంటూ ఉంటే Navy recruite Advertisement కనిపించింది పేపర్లో. వారంలోపల నేను Naval-apprentice అయ్యాను.

కాలం గడుస్తూంది. నేను నన్ను, అంటే Naval captain ని, శంకరం చూస్తే ఏమనుకోడు గదా! పాపం Balu ఏ మయ్యాడో? శంకరం పెద్ద Business Man ఐ ఉంటాడేమో! రేపు Summer లో "S. S. త్యాగ - య" మద్రాస్ వెడ్తుంది. అప్పుడు కలుసుకొని అన్ని విషయాలు మీకు తెలియజేస్తాను అంటూ ఈకథ మా Friends కు చెప్తూ వుంటే స్టీమర్ కూత వేసింది.

'ఆంధ్రత్వ మాంధ్రభాషా చ ప్రాభాకరపరిశ్రమః,
తత్రాపి యాజుషీశాఖా నాల్పస్య తపసః ఫలమ్.'

అప్పయ్య దీక్షితులు.

కనువిప్పు

K. VIJAYASIMHA
II Class, II Group.

టక్, టక్, అన్న బూట్లశబ్ద మొక్కసారిగ ఆగిపోయింది. స్లైడు (slide) తయారుచేస్తున్న మధు వొక్కసారి తలెత్తి చూసాడు. ప్రొఫెసర్ రావు ఎదుట నిల్చున్నాడు. అతడు మధువంక చూస్తూ "మధూ! ఏమిటి నీవు చేస్తున్నదంతా. నీ ప్రవర్తనగురించి చాల బాధాకరమైన మాటలను విన్నాను" అన్నారు. మధు కేమీ తోచలేదు. అతడేలాంటి మార్పు చెందక "నా కేమీ ఆ విషయాలు తెలియవండీ!" అన్నాడు. రావుగారాలోచిస్తూ వెళ్ళిపోయారు. మధు తన పనిలో నిమగ్నుడయ్యాడు. కానీ తొందరలోనే అతని పనికి అంతరాయము గల్గింది. ప్రొఫెసర్ గారు మంజులను సమీపించి "మంజులా! మీరు విశ్వవిద్యాలయ విద్యార్థులయ్యుండీ మీ కర్తవ్యాలను గుర్తించుకోకుండడము మిక్కిలి శోచనీయము. మీ తల్లిదండ్రులు మీ భవిష్యత్తులనుగురించి తియ్యని కలలు కంటూ వుంటారు! వారు తమ శాయశక్తులా ప్రయత్నించి మీ భవిష్యత్తును అర్థవంతము చైతన్యవంతము చేయదలచుకొంటారు. మీరు వానిని గుర్తించక కళాశాల జీవితాన్ని కలుషపూరితము చేసికొంటూ వున్నారు. మీ భవిష్యత్తు యీ ఆనర్సుక్లాసులో వుంది. మీ భావిని సుఖవంతము చేసికొనవలెనన్న అది యిక్కడనే ఆధారపడివుంది. మీ నడత క్రమంగా లేకుంటే మీ జయమునకు ముప్పే. ఇకమీద అవగాహనము చేసికొని నడచుకో" అన్నారు. మంజులకు రావుగారిని చూస్తేనే హడల్. ఆపైన యిప్పుడిచ్చిన దీర్ఘోపన్యాస మామెకు భయమును గల్గించినదే కాక ఒక్కసారి కేకవేసి పడిపోయినది. ఆమెను తరగతి నుండి గదిలోనికి చేర్చారు.

మధు క్లాసయిన తర్వాత రూము కొచ్చాడు. అతని మనస్సు పరిపరివిధముల పోవుచుండెడిది. అతనికి రావుగారి ప్రశ్నయే మిక్కిలి కలత చెందించుచుండెను. నిజంగా రావుగారికి మధుమీదఒక ఉత్కృష్టమైన అభిప్రాయం వుండేది. అతడు మధును చాల ఆదరిస్తూ వుండేవాడు. ఒక్కసారి మధు నతడు ప్రశ్నింపగ మధు సరియైన సమాధానము చెప్పలేకపోయెను. మిగతావారుకూడ చెప్పలేకపోయిరి. ప్రొఫెసర్ గారు మరల పాఠములను చెప్పిరి. మధును బాగ తర్ఫీదు చేయించి అతనిచేత మంచి మార్కులు తెప్పించవలయు నని ఆతని అభిప్రాయము. అందులకు సరిగా ప్రొఫెసర్ గారు అతని కేలాంటి సహాయము చేయవలసి వచ్చినను వెనుకాడెడివారు కారు. ఆ విషయములన్ని తలంచుకొని మధు చాల విచారించాడు. తనెంత ఆలోచించిన కానీ కారణము గ్రహింపలేకపోయాడు. అతని హృదయం గాయపడింది. అలా ఎంతసేపు ఆలోచిస్తూ కూర్చున్నాడో కాని "మధూ!" అన్న సుపరిచితమైన పిలుపుతో మేల్కొన్నాడు. మోహన్ గదిలోనికి వచ్చాడు. మధు విచారాంకురాన్ని గ్రహించినాడు. మధు ఒక్కసారి మోహన్ ముఖంలోనికి చూచాడు. ఆ చూపులలో బాధ తొణికిసలాడుతూవుంది. మధు వెంటనే ఏదో జ్ఞప్తికి తెచ్చుకొన్నవాడిలాగ "మోహన్! నాకొక్క సహాయం చేస్తావా? అన్నాడు. మోహన్ అందులకు "మధూ! నీకు నా ప్రాణాల్నయిన యిస్తాను. సందేహించక చెప్పు"మన్నాడు. మధు చేతులను తన చేతులలోనికి తీసికుంటూ, మధు అప్పుడు 'మోహన్! నీవు తొందరగ వెళ్లి మంజుల క్లాసులో పరిస్థితికి కారణము తెలిసికొనిరా. ఏదో యొక పెద్ద తప్పు వుంటేనే కాని రావుగారలా అని వుండరు. కానీ మంజుల మెత్తని స్వభావము గలది. ఎవ్వరి జోలికిని పోదు. ఏసమాచారము తొందరగ తెలిసికొనిరా' అన్నాడు. మోహన్ మిత్రుని కోర్కె మేరకు మంజుల రూముకు వెళ్ళాడు.

మంజుల హృదయం చాల దెబ్బ తిన్నది. ఆమె బాధపడింది. ఆమెకు రావుగారంటేనే భయం. అందులో అతడు తన్ను మందలించడంలో చాల భయపడింది. అతడు పగతో తన్ను ఫెయిల్ చేస్తే—అబ్బో! ఇంకేమయినా వుందా! తన మూడుసంవత్సరాల చదువూ బూడిదలో పోసినపన్నీరులా వృథా నేగదా! ప్లీడరైన తన నాన్నగారి కీర్తికి ఎంత అప్రతిష్ఠ. మోహన్ తలుపు తట్టాడు. ఆమె 'ఎవ్వరో' అని వూహించుకుంటూ తలుపు తెరిచింది మోహన్‌ను చూచి కొంచెం ఆశ్చర్యపడింది. కానీ తర్వాత అతడు మధుచే పంపబడివుంటాడని వూహించింది. మోహన్ లోన ప్రవేశించాడు. మోహన్ కుర్చీలో కూర్చుంటూ, "నా రాకకై మీరు ఆశ్చర్యపడివుంటారు" అన్నాడు. అతడే సమాధానమునకు ఎదురుచూడకనే "నేను మీ క్లాసులో పరిస్థితికి చాల బాధపడ్డాను. రావుగారు తమయొక్క ఆరోపణకు సాక్ష్యము చూపించారా? మధు నన్నిక్కడకు పంపాడు. అతడు చాల ఫీలవుతున్నాడు" అన్నాడు. మంజుల "ప్రొఫెసర్ గారొక వుత్తరం చూపించారు. అందులో ఆతను, నేను కలిసి కాలేజి సమీపంలో వున్న సొసైటినుండి కావలసిన స్లైడ్సు

కొనుక్కుంటూ వున్నారని వుంది.’’ తర్వాత ఆమె యిలా అంది. నేను మధుతో చాలసార్లు మాట్లాడి ఎఱుగను. ఎవ్వరో సాధించాలని చేసినపనివలె కన్పిస్తూవుంది. తర్వాత మోహన్ వుపచార వాక్యములను పలికి ఆమెను ధైర్యముగ నుండ మని చెప్పి, సెలవు తీసికొని వెళ్ళిపోయాడు.

మధు సాయంకాలము కావడంచేత హాస్టల్ ‘టెరస్’ మీద పచార్లు చేయుచున్నాడు. అతని భావము లన్ని చెదరిపోయి వున్నాయి. తనకును మంజులకున్న స్నేహము కలిపినవాళ్లెవరా అని ఆలోచిస్తూ వున్నాడు. అత డెంత యాలోచించినను అంతు పట్టలేదు. అంతలో శంకర్ వచ్చాడు. మధు పరిస్థితి బాగులేదని గ్రహించాడు. అతడి అనుమతిమీదనే వెళ్లి పోవలయు నని నిశ్చయించినాడు. మధు, శంకర్‌ను చూసాడు. శంకర్‌ను సమీపించి ‘‘శంకర్! యీరోజు నాకు సరిగా లేదు. రేపటినుండి రా?’’ అన్నాడు. శంకర్ మధు విషమపరిస్థితికి విచారము కనబర్చాడు. అతడే తన కన్యాయము చేసెనని మధు ఎట్లు తలంచును? పైగా శంకర్ విచారము కనబరచుచున్నాడు. కాగ తనయొద్ద పాఠములు చెప్పించుకొనువాడు. అతడు తన కపకారము చేయు నని లేక చేసెనని తలంచనైన లేదు. శంకర్ వెళ్ళిపోయాడు.

శంకర్ కూడ ఫైనల్ ఆనర్సు విద్యార్థి. అతడు సబ్జక్టులలో వెనుకబడి వుంటాడు. తనకు సహాయము చేయవలసిన దని మధు నడిగాడు. మధు క్లాసు కంత ఫస్టు. అతని టీచింగ్ వలన తనకు ప్రయోజన ముంటుందని అతని గాఢ విశ్వాసము. మొదట మధు టైము వృధా అవుతుందని తెలిసికొన్నప్పటికి తనకును లాభసాటిగ నుండు నని ప్రతి రోజు శంకర్‌కు కోచింగ్ యిస్తూ వుండేవాడు. శంకర్ కూడ అతని కోచింగ్ వలన వృద్ధికి వస్తూ వుండేవాడు. ఇట్లా కొన్నాళ్లయినతర్వాత సుమతి మధును తనకు కూడ కోచింగ్ యివ్వమంది. మధుకు యిదేమి అంతగ నచ్చలేదు. కారణము తనకు టైము లేకుండుట. తర్వాత సుమతి స్నేహమున కంతగ యిష్టపడలేదు. మధుస్వభావము ఆడవాళ్లను అంతగ చేరదీయడు. వారితో కలవడు. సుమతి ప్రవర్తన తన పేరునకు పూర్తిగ వ్యతిరేకము. ఆమె ‘కుమతి’. ఆమె నడవడి అందఱికి తెలుసు. ఆమె మాయలమారి. దుశ్శీల. ఆమె స్నేహితులను విడదీసేది. ‘ఆమాట యీమాట’ అంటూ వారి హృదయాలను భగ్న మొనర్చేది. అవి అంత తమాషగ చూస్తూ సరదా పడుతూ వుండేది. ఈ మధు మంజుల ముడికూడ యీవిధమైన దనుటలో సందేహము లేదు. ఆమె మధు చెప్పిన ప్రకారము శంకర్ దగ్గరనే ‘కోచింగ్’ తీసికుంటూనే వుండేది. మధు తెలివైనవాడని, ఈర్ష్యచేత ప్రతీకారము చేయసెంచింది. తన పాచిక పారేందుకు మంచి వుపాయము పన్నింది!

మధుకు రాత్రి నిద్ర పట్టలేదు. తన ప్రవర్తనకే యిది గొడ్డలిపెట్టు. రావుగారు తనమీదవున్న వున్నతాభిప్రాయాన్ని నీచంగా పరిగణింపవచ్చు! మోహన్ మధుకు వుత్తరం విషయం ఎఱిగించాడు. ఎవరు కల్పించి వుంటారా యని ఆలోచింపగ అంతు పట్టలేదు. కలతలవల్ల బుర్ర వేడెక్కింది. అలా ఎప్పుడు పడుకున్నాడో కాని, లేచే టప్పటికి చాల ప్రొద్దు పోయింది. కొద్దిగా జ్వరం తగులుతూ వుంది. టిఫెన్ చేసినతర్వాత కాలేజి సమీపంలో వున్న సొసైటికి మధు వెళ్ళాడు. అక్కడి మేనేజర్ మధుపై మంచి అభిప్రాయము గలవాడు. మధు ఎప్పుడు మోహన్‌తో మాత్రము కన్పిస్తూ వుండేవాడు. మధు లోపలకు రాగానే ‘‘కూర్చో మాధవా!’’ అన్నారు. మధు కూర్చున్నాడు. మధుకు ఎలా సంభాషణ ప్రారంభించాలో తెలియ లేదు. ఆతడేపారంభించాడు నిశ్శబ్దాన్ని సహింపలేక.

‘‘మధూ! నీ రాకకు కారణ మేమి?’’

మధూ యిలా అన్నాడు.

మీరు నా కొక సహాయము చేయాల్సివుంది.

‘సహాయమా! ఏమిటీ? అన్నారు మేనేజర్.

మధు ప్రారంభించాడు. నేను యిక్కడ స్టైడ్సు కొనుక్కుంటూ వున్నానని ఒక ఆకాశరామన్న వుత్తరము వచ్చింది. మీదగ్గర నేను ఏమీ కొనలేదు. ఆసంగతి మీకు కూడ తెలుసు. ఇక్కడ నేను స్టైడ్సు కొనలేదని మీ కొక ఆథరైజింగ్ లెటర్ యిస్తే బాగుంటుంది.

‘ఓ! తప్పకుండా యిస్తాను. యిప్పుడే కావాలా?’ అన్నారు. మధు చాల సంతోషించాడు. తనకు కావలసినప్పుడు వస్తానని చెప్పి వెళ్లిపోయాడు.

మధు మనస్సు చాల చితికిపోయింది. ఎప్పుడు ఆలోచిస్తూనే వుంటాడు. ఒకనాటి సాయంకాలము బీచిలో యిసుకతిన్నెలమీద కూర్చున్నాడు. సాయంసమయపు చిఱుగాలులకు అతని ముంగురులు మెల్లగ కదులుతూ వున్నాయి. మనసు ఆలోచనకు బానిస అయింది. ఎంత మఱచిపోదా మనుకున్నా మఱవలేక పోయాడు పరిస్థితులను. కొంతసేపు ఆలా గడిపాడు. చీకటి పడిన చాలసేపటికి హాస్టల్ వైపు బయలుదేరాడు. అతడు తన లోకంలోనే నివసిస్తు వున్నాడు. బాహ్యప్రపంచానికి క్రొత్తగ కన్పిస్తాడు. సుమతీశంకర్‌లు బీచిలో కూర్చుని మధుకు కలిగిన దురవస్థను చర్చిస్తూ ఆనందిస్తూ వున్నారు. శంకర్ తన కుపకారము చేస్తున్న మధునే యిక్కట్లో వుంచాడు గదా! విధివిలాసము!!

ఈ సంఘటన జరిగిన కొద్దిరోజులకు రావుగారు మధుకు కబురంపాడు. మధు రావుగారి రూములో ప్రవేశించాడు.

మధు సామాన్యంగా వుండాలని ఎంత ప్రయత్నించినా అలా వుండలేకపోయాడు. ఆవులించిన ప్రేగులు లెక్క బెట్టగల ప్రొఫెసర్ గారు మధు చాల ఫీలవుతున్నా డని వెంటనే గ్రహించారు. ఇంతలో మంజులకు కబురంపగా ఆమె వచ్చింది. ప్రొఫెసర్ గారు ఆ వుత్తరం అంతు కనుక్కుంటా నని, వాళ్లను యథాప్రకారంగా వుండ మన్నారు.

ప్రొఫెసర్లందరు సమావేశ మయ్యారు. అందరికి మధు మంజుల మీద మంచి అభిప్రాయమే వున్నది. వారు స్నేహితులు తప్పు పని చేస్తారు అని ఎవ్వరు నమ్మరు. మధు చాల తెలివైనవాడు. అత డెప్పుడు క్లాసుకు ఫస్టు. ఆ వుత్తరపు వ్రాత విద్యార్థుల వ్రాతలబట్టి చూడగ అది శంకర్ వ్రాత అని నిశ్చయింపబడింది. ఆ సంఘటన పూర్వాపరాలను పూర్తిగా తెలిసికొనకుండ మధుమంజులలను బాధ పెట్టి నందులకు రావుగారు చాల పశ్చాత్తాప పడ్డారు.

మరుసటిరోజు ప్రొఫెసర్ గారు శంకర్ను పిలిపించారు. శంకర్ తన కేమో ముప్పువస్తుం దని అనుమానించుకొంటూ వెళ్ళాడు. శంకర్ రాగానే రావుగారు వుత్తరం అందిస్తూ నిజమును దాచకుండ చెప్ప మన్నారు. శంకర్ భయపడ్డాడు. ఏమి సమాధాన మిచ్చేందుకు తోచింది కాదు. రావుగారు ఒత్తిడిచేసారు. శంకర్కు చెప్పక తప్పింది కాదు. అతడు సుమతిచే ప్రేరేపింపబడి యీ అన్యాయమునకు పూనుకొంటి నని చెప్పాడు. సుమతి కూడ త్వరగ తీసుకరాబడింది. రావుగారు యింతకుముందే సుమతి ప్రవర్తన ఆమూలాగ్రముగ తెలిసికొన్నవారు కావున, ఆమె మరల యిటువంటి నీచపుపనులు చేస్తున్నందుకు మండిపడి, యింకొకసారి యిటువంటి సమాచారము వచ్చిందంటే తప్పకుండా డిస్మిస్ చేయిస్తా నన్నారు.

ఆరోజు నోటీస్బోర్డులో సుమతీశంకర్లకు ఫైన్లు వేసి నట్లు వాళ్లను రెండువారాలు సస్పెండు చేసినట్లు వుంది. అందరు వాళ్లకు తగిన ప్రాయశ్చిత్తము జరిగినందులకు సంతోషించారు. మధుమాత్రమే చాల విచారించాడు. అందరు అతని గుణమునకు మెచ్చుకొన్నారు!

మరుసటిరోజు ప్రొఫెసర్ గారు మధు మంజులలకు ప్రత్యేకంగ పార్టీ యిచ్చారు. మధుమంజులలు ఎంతో చనువుగ మాట్లాడుకొన్నారు. రావుగారు తను అకారణంగా వాళ్ల హృదయాలను నొప్పించినందులకు బాధ పడుచున్నా నని తెలిపారు. శంకర్ తన తప్పిదానికి మిక్కిలి వాపోయాడు. మధు వద్దకు వచ్చి తనను హృదయపూర్వకంగా క్షమించ మని ప్రార్థించాడు. మధు ఆ విషయా లన్ని మనస్సులో పెట్టుకో వద్దని పరిసరాలవల్ల మనుష్యులు మారుతూ వుంటారని చెప్పాడు. యథాప్రకారంగానే అతనికి కోచింగ్ యిచ్చేందుకు ఏలాంటి అసమ్మతిని ప్రకటింపలేదు. ఈ సంఘటన మధు మంజులలను సన్నిహితుల చేసింది! సుమతీశంకర్లకు కనువిప్పు కలుగచేసింది!!

క. ఎవ్వఁడు నిసర్గకఠినుం
డెవ్వఁడు సన్మార్గరోధి యీర్ష్యాపరుఁ డై
యెవ్వఁడు తన కధికునితోఁ
జివ్వకుఁ జే సాఁచు వానిసిరు లధ్రువముల్.

—శ్రీనాథుఁడు
(కాశీఖండము)

* ద్రౌ 10 కల *

by

A. Lakshmana., III B. A. IV Group

[కురుక్షేత్ర మహాసంగ్రామానంతరం, ఒకనాడు రాత్రి ద్రౌపది అంతఃపురంలో, నిశ్చింతగా, గుండెమీద చేయేసుకొని నిద్ర పోతుంది. అప్పుడొక పీడకలను కన్నదట. మొన్న మొన్ననే ద్రౌపది నాకల్లోకి వచ్చి, ఆకలను సవిస్తరంగా వివరించి చెప్పి ఈ కలియుగ మహాభారతాన్ని మీకుకూడ అంటే స్టూడెంట్సుకుమాత్రం (బయటి వారికైతే వీపుకు మోసం వస్తుంది గనుక) అందచేసి, వ్యాసభగవానునంతటి కీర్తిని పొందు నాయనా అని నన్ను దీవించింది. మీరు ఈర్ష్య వహిస్తేమాత్రం తప్పుతుందా మరి.]

దుర్యోధన్ : గుడ్ హెవన్స్. భార్యా తమ్ములతోకూడ విజిట్ చేశావ్. అంతా కుశలమేగా ?

ధర్మరాజ్ : నేటికి సన్ డే కదూ బ్రదర్ ? అలాపికారుకని బయలుదేరాం. అట్లాగే మిమ్మల్నందర్ని చూసి పోదామంది ద్రౌపది. అంతా క్షేమమేగా ! పెదనాన్న, అమ్మ, ఏలావున్నారు ? ఫాదర్ కి కంట్లో పొర కప్పింది. కండ్లు సరిగ్గా తెలియడం లేదన్నావుగా ! Optician చూసి ఏం చెప్పాడేమిటి ?

దుర్యోధన్ : నాన్ సెన్స్. ఏం చెప్తాడు. ఆపరేషన్ చేయాలంటాడు. వీళ్లు ససేమిరా వద్దంటున్నారు. ఏంటో వెధవ గొడవలు. ఒరే బోయ్. వీళ్లకంతా కాఫీ తీసుకురా.

ధర్మరాజ్ : నో, నో, ప్లీజ్. ఇప్పుడే మోడరన్ కఫేలో కాఫీ త్రాగి వస్తున్నాం. అది సరేగాని మాయశకుని మాట్లాడడం లేదే ? ఏదో తిన్క్ చేస్తున్నట్లుంది.

కర్ణ : మీరంతా మంచి శకునం చూసే బయలుదేరారా అని వుంటుంది.

శకుని : అబ్బే, అదేమిటి కాదు. మన అర్జున్ తొడుకొన్న అమిరికన్ జాకెట్టువైపు వింతగా చూస్తున్నా.

కర్ణ : వాళ్ల వ్యవహారమంతా వన్ డర్ గానే వుంటుంది లెండి. కొత్తగా కట్టుకొన్న వాళ్ల బంగ్లా చూశారు. ట్రెమెండస్ గా వుంది. మన దుర్యోధన్ కుకూడ కండ్లల్లో నీళ్లు గిర్రుమంది.

దుర్యోధన్ : నాన్ సెన్స్. నా కెందుకు కండ్లల్లో నీళ్లు. ఆ పాటి బంగ్లాలు నాకు లేకపోయినాయా ?

ధర్మరాజ్ : (దుర్యోధన్ తో) వూరుకోరా బాయ్! మరీ చాదస్తుడవుతున్నావ్. స్వల్పవిషయాల్ని ఎందుకంత సీరియస్ గా తీసుకుంటావ్. షాపింగుకు వెళ్ళివద్దాం. వస్తావా ?

దుర్యోధన్ : నేను రాను బ్రదర్. చాల గిడ్డీగా వుంది.

ధర్మరాజ్ : ఐ సీ! ఛెస్ ఆడుకొందామా ?

శకుని : అబ్బే. ఛెస్ ఏమిటి. పాతకాలపుఆట; కేరమ్సు వుందిగా.

ధర్మరాజ్ : రైటో, కేరమ్సుబోర్డుని బోయిని అరేంజి చెయ్యమనండి. దుర్యోధన్ ఏమంటావ్ ?

దుర్యోధన్ : నాకు బదులు శకునిమామ ఆడ్తాడు, నేను చూస్తుంటాను.

కర్ణ : పందెం లేక వుత్తనే ఆడుతే ఏం బాగుంటుంది.

ధర్మరాజ్ : వెల్ సెడ్. పందెంలేని ఆట గ్లూమీగా వుంటుంది.

దుర్యోధన్ : ఆల్ రైట్. ఎంత వేద్దాం మరి. కనీసంఅయిదు వందలుతో ఆరంభిస్తేనే గాని హుషారుగా వుండదు.

ధర్మరాజ్ : ఓ. కే. మామ స్టార్ట్ చెయ్యి గేముని.

భీము : అరె శకునిమామ బలే బెస్టుగా ఆడుతున్నాడే.

నకుల : ఒక్కొక్క దెబ్బతో రెండు మూడు కాయిన్స్ను కన్నాల్లోకి తోసేస్తున్నాడు.

అర్జున్ : మై. గాడ్. ఇంతలో ఆటయిపో వచ్చిందా. అన్నయ్య వోడిపోయాడే !

ధర్మరాజ్ : సహదేవ్ ! కారులో పెట్టి వచ్చా చెక్కు బుక్కుని. ఇలా తీసుకురా... ఏమోయ్ దుర్యోధన్! ఇదిగో అయిదువందలని చెక్కు రాసిస్తున్నాను. ఆ గేమ్ పదివేలు పందెం వేస్తున్నా.

శకుని : దట్ ఈజ్. గుడ్ గేమ్ అంటే అలా వుండాలి. ఏది స్టెడీ.

నకుల : అయ్యో! మిస్ ఫార్చ్యూన్. అన్నయ్య నల్లకాయిన్స అంతా అలాగే నిలిచివుండేం ?

దుశ్శాసన్ : బివేర్ మామ. ఆఖరుపాయింటు జాగ్రత్త.

ధర్మరాజ్ : హే భగవాన్ బ్యాంకులో నున్న క్యాష్ అంతా పోయింది. హా ట్రైల్ అండ్ ట్రైల్ అన్నాడు షేక్స్పియర్. నే నీ గేములో ఒక్కసారయినా గెలవందే గాని విడువను. ఈ సారి నా క్రొత్త బంగళా పందెం.

దుర్యోధన్ : వెరి తాంక్సు. ఇదిగో మామ ప్లేయర్స్ప్లీజ్. ఒరే బోయ్, అందరికి కూల్ డ్రింక్సు తీసుకురారా.

బోయి : సిత్తం దొర.

భీము : ఒరే తమ్ముడు. అన్నయ్య ష్యూర్ గా మన కొంప మీద ఆటంబాంబు వేస్తున్నాడురా.

అర్జున : అఫ్ కోర్స్. బైరన్ చెప్పినట్లు ఎవరిపిచ్చివారిది. మన మేం చేయగలం, అన్నయ్యా!

సైంధవ : సెబాష్! ఈసారికూడ మాశకునే నెగ్గాడు. అఫ్లాస్ (హాల్లో ఒకటే చప్పట్లు) ఇంతటితో ధర్మరాజ్ ఆట చాలిస్తాడని నాహోప్.

కర్ణ : నీ మాటలు చాల పెకూలియర్ గావుంది. ఒక రసాయిన పరిక్ష ఫేలవనివాడు, కాసేపేనా పిచ్చెత్తనివాడు జీవితాన్ని సంపూర్ణంగా అనుభవించలేడన్నాడు. తామస్ కార్లైల్. అంతమాత్రానికే ధర్మరాజ్ వంటివాడు విత్ డ్రా చేస్తాడనుకుంటున్నావా?

దుర్యోధన్: హ్హా, హ్హా, హ్హా...కంగ్రాట్యులేషన్స్ మామ. ఈ సారి పంతానికి ఏం చెప్తారు బ్రదర్.

ధర్మరాజ్ : ఊం. ఈ సారి నా హడ్సన్ న్యూమోడల్ కారు పందెం వేస్తున్నా.

నకుల : అన్నయ్యకు మతిపోయిందేమి! మెంటల్ హాస్ పెటల్‌కు ఫోన్ చేయనా?

సహదేవ్ : ఎన్నో క్వాలిఫికేషన్లు, డిగ్రీలుపొందిన అన్నయ్య నేటికి కేవలం కేరమ్స్ ఆటలో ఇలా ఓడిపోతున్నాడేం చెప్మా.

అర్జున : ఎంత వుంటేం, చదువుకున్నవారంతే. అసహాయశూరులని వూరికే అన్నాడా లాంగ్ ఫెలో.

దుశ్శాసన్ : హారియప్ శకునిమామ రాంగ్ ఏంగిల్స్‌లో పెట్టికొట్టున్నావ్ జాగ్రత.

దుర్యోధన్ పార్టీ : (చప్పట్లు, ఈలలు, నవ్వులు) హుర్రే మాడే గేం.

దుర్యోధన్ : ఏ. బోయి, పోయి గేటుముందరనున్న ధర్మరాజ్ కారుని మన డ్రైవరుతో చెప్పి షెడ్డులోకి తోయించు.

బోయ్ : సిత్తం సార్.

భీము : వర్త్‌లెస్ ఫెలోస్. అంతా మోసం గ్యాంబ్లింగని ఇప్పుడే పోలీస్ ఇన్స్పెక్టర్‌కు ఫోన్ చేస్తా? (అని ఫోన్ నెత్తుకుంటాడు.)

దుర్యోధన్ : చేసుకోవోయ్ ఫూల్. పందెంలో నెగ్గడానికి తాహతు లేదు. నోరు కలుగచేసుకుంటే వాట్-ఈజ్-ది-యూస్?

కర్ణ : కంచు మ్రోగునట్లు కనకంబు మ్రోగదు అని అప్పుడే అన్నాడులే జాన్సన్.

ధర్మరాజ్ : డియర్ బ్రదర్ భీమ! శాంతించు శాంతించు. నా-దుర్యోధన్, నాహోల్ ప్రాపర్టీ నంతా నీకు సరన్‌డర్ చేశాను. ఇక మిగిలిందంతా ఒకటే.

శకుని : ఇక మిగిలింది నీ సూటు, బూటు, హేటు, సిగారు పైపేగా. (దుర్యోధన్ పార్టీ వెకిలిగా నవ్వుతారు)

ధర్మరాజ్ : కాదు... ఈసారి... నా డార్లింగ్‌ని పందెం వేస్తున్నా.

దుర్యోధన్ : ఆ, ఆ, ఏమిటీ, కుమారిద్రౌపదినా, గుడ్ గాడ్ నిజమేనా-ఆర్-జోకింగ్.

కర్ణ : త్రిల్లింగ్. పౌరుషమంటే అలా వుండాలి. నేను ధర్మరాజ్‌ని అప్రిషియేట్ చేస్తున్నా. జోకింగ్ అంటున్నావేమిటి? ధర్మరాజ్‌కు జోక్స్ రావు. ఇది నగ్న సత్యం. నేకెడ్ ట్రూత్.

ధర్మరాజ్ : నా బెటాల్. జోకింగేమిటి నా తల. ఈ సిగారును దగ్ధం చేస్తున్న అగ్నిసాక్షిగా చెప్తుంటేను.

దుర్యోధన్ పార్టీ : హియర్, హియర్ (చప్పట్లుకొడతారు)

దుర్యోధన్ : వెరి వెరి ఇంటరెస్టింగ్ గేమ్. మామ ఈ లెమన్ క్రష్ తీసుకో, పాపం చాల టైరయ్యావ్. ఈసారి మీరు బ్యూటిఫుల్ ద్రౌపదిని విన్ చేసి నాకు మిస్ట్రెస్ దానం చేసి సరయిన మామనిపించుకొంటారా? ఒరేబోయ్, బైఅండ్ బై మామకి ఏం కావాలో అందిస్తుండేం. అబ్బ! ఫ్యాన్ పెట్టుకున్నా చెమట్లు పోసేస్తున్నాయ్.

శకుని: ఓస్ సింపిల్‌గా విన్ చేయవచ్చు. దాని కెందుకంత కంగారుపడ్తావ్ అల్లుడూ.

భీము: మీ కంతా కండ్లు నెత్తిమీద కెళ్లాయన్నమాట. ఓ దుర్యోధనా, బ్రూట్, నా బ్యాట్‌తో నీ తలని నూరుముక్కలు చేస్తాను. (బ్యాట్ పైకెత్తుతాడు.)

ధర్మరాజ్: శ్-శ్-వూరుకో. నాన్-వైలెన్స్. లేకపోతే సత్యాగ్రహం చేస్తాను.

కర్ణ : ఆతని జోలి మన కెందుకులే. రేనాల్డ్స్ అన్నట్లు చాల డిలే చేస్తున్నారు. గేము స్టార్ట్ చేయండి.

విదురుడు : (మందలిస్తూ) అబ్బాయిలూ! ఇక నేను ఏలా వూరుకోను. ఇందాకటినుంచి చూస్తున్నా. చాల మితిమీరుతున్నారు. పెద్దవాణ్ణి కాబట్టి చెబుతున్నా. మన వంశగౌరవాన్ని పాడు చేయకండి. ఏదో సరదాకోసం ఆడారు. ఇక కేరమ్స్ ఆట విరమించండి. వ్యర్థంగా పేచీలు పెట్టుకోవద్దు. ధర్మరాజ్, ఏదో కాలేజి ప్రొఫసర్‌వి, ఎన్నో డిప్లమోలు పొందినవాడివి, కల్చర్డుమాన్ అనుకొన్నా. కాని స్వభార్యనుకూడ పందెమునకు వేసేస్కాండ్రల్ అని నేను అనుకోలేదు.

దుర్యోధన్ : (తడబడుతూ) నాన్‌సెన్స్. మా సొంత వ్యవహారాల్లో మీరు జోక్యం కలిగించుకోవడం స్టుపిడ్‌నెస్.

శకుని : ఓల్డు పీపుల్స్ అల్లాగే అంటుంటారులే (నవ్వి) నీవు కానీవోయ్ ధర్మరాజ్, కాయిన్సును స్ట్రైక్ చేస్తున్నా.

అర్జున్ : స్టెడీ స్టెడీ అన్నయ్య. ఈసారి మీరు తప్పక గెలవాలి. లేకపోతే మేమంతా బేఆఫ్ బెన్‌గాల్‌లో మునుగుతాం. హుషార్‌గా ఆడండి. లవ్ యేటరల్ ఆఫ్ అన్నాడు కీట్సు.

నకుల : అదేమిటన్నయ్యా! శకుని మామ ఎంత అశ్రద్ధగా ఆడుతున్నా కాయిన్సు సరిగ్గా కన్నాల్లోకి దూరుతున్నాయి.

సహదేవ్ : అవున్రా, ఒకవేళ మాజిక్ రిన్గో, మాజిక్

సెంటో శకునిమామవద్ద వుండవచ్చు.

అర్జున్ : అవున్రోయ్. ప్రతిదినం జలందర్ సిటీవాళ్లు పేపర్లో అడ్వర్టైజుమెంటు చేస్తుంటారు. మనం మోసపోయామురా.

ధర్మరాజ్ : అయ్యో పోయిందిగేము. ఐ ఆమ్ అన్‌డన్.

(హాలునిండా పకపకలూ, కేరింతలూ, వికవికలూ బయలుదేరుతుంది. ధర్మరాజ్, భీము, అర్జున్, నకుల సహదేవ్‌లు కర్‌ఛీఫులతో ముఖాల్ని కప్పుకొంటారు)

దుర్యోధన్: అహ్హాహ్హా.. ద్రౌపది నాదే శకునిమామ ఓయ్, బోయీ, ఓవల్టిన్, బిస్‌కేట్స్, తీసుకరావోయ్. దుశ్శాసన్ కమ్ హియర్. లోనికి వెళ్లి డార్లింగ్ ద్రౌపదిని చప్పున హాల్లోకి తీసుకురా.

దుశ్శాసన్ : (పళ్లికిలిస్తూ) హ్హీ, హ్హీ, హ్హీ, రెడియేగాని స్త్రీలముందు వెళ్ళడానికి సిగ్గేస్తోందండి నాకు.

దుర్యోధన్ : ఛస్, అంతమాత్రానికి సిగ్గే. అయితే మన బోయిని పంపిస్తా నుండు.

దుశ్శాసన్ : అబ్బెబ్బే. నేనే వెళ్తున్నానండి (అంతా నవ్వుతారు)

(ద్రౌపది టెన్నీసుక్లబ్బులో, టెన్నీసు ఆడుతుంటుంది)

దుశ్శాసన్ : అబ్బ ! మార్వెలస్‌బ్యూటి. పంజాబీస్టైల్. ఫేర్ ద్రౌపది.

ద్రౌపది : హూ-ఈజ్-దట్ట్, ఓహో! నీవా కమిన్, కమిన్, ఏమిటివిశేషం. ఏంకావాలి నాతో.

దుశ్శాసన్ : ఓ ప్రెటీ డామ్‌సెల్. మీవారు నిన్న కారెమ్సుఆటలో బెట్ వేసి వోడిపోయారు. దుర్యోధన్ హుకుమ్ అయింది నిన్ను తీసుకరమ్మని.

ద్రౌపది : ఆ రాస్‌కల్. ఏమిటది వదరుతున్నావ్. నన్ను పందెం వేసారా? మళ్ళీనా ఫూల్స్. నేనే వస్తున్నాను పద. ఇడియట్స్‌కంతా బాగా బుద్ధిచెప్పాలి... హాల్లో మేట్స్-ఒన్ మూమెంట్ లో తిరిగివస్తున్నా. వెయిట్ ప్లీజ్.

దుర్యోధన్ : హల్లో, హల్లో, ద్రౌపది.

ద్రౌపది : వాట్ డిడ్‌యు వాంట్ పెద్దపంది.

దుర్యోధన్ : అబ్బ. నీమాటల్లో ఎంత స్వీట్‌నెస్ వుంది ద్రౌపది! నీకు సంగతులంతా తెలిసాయనుకుంటున్నా. క్విగ్‌గా నీ భర్తలందర్నీ డైవోర్సు చేసేయి. ఇక శుభ లేఖలు ప్రింట్ అవ్వాలి.

ద్రౌపది : ఏమన్నావ్ వెధవ్వి. ఒక మెట్రిక్ పరీక్ష ప్యాసవడానికి హరిహర బ్రహ్మాదులు దిగి వచ్చారు. ఎం. ఏ చదివిన ఆడదాన్ని ప్రొఫెసర్లు పెద్ద ఉద్యోగస్థుల భార్యను అయిన నేను, నిన్ను లవ్ చేయాలా, నీ కండ్లు గ్రుడ్డయిపోను. (జడలో పిన్నులుతీసి దుర్యోధనుని ముఖంమీదికి గిరవా టెకుతుంది.)

ధర్మరాజు : నాన్‌వైలెన్స్ ద్రౌపది. లేకపోతే సత్యాగ్రహం ప్రారంభిస్తాను వూరుకో. నోటి కంటోస్తే, అంతేనా?

దుర్యోధన్ : ఇన్ మై వోపినియన్ నీ తిట్టులోకూడ ఎంత మాధుర్యముంది! వాటినంతా నేను డ్రింక్ చేస్తున్నాను. యూనివర్సల్‌స్టారువి మిస్ వరల్డు ద్రౌపది. ఊ. రా, ఒక, ఏక్, ఒన్ కిస్. ఇయ్యవూ?

ద్రౌపది : షటప్, రాస్‌కేల్ (ఏడుస్తుంది) ఎడ్జుకేషన్ లేని గబ్బిలమా, బ్రూట్, పంది, ఇడియెట్, పదిమంది ముందర ఎడ్జుకేటెడ్ అండు మారీడ్ గర్ల్ని అవమానిస్తావటా, అనిమల్ ! సిగ్గులేదు! స్తంబాలులాగు, అయిదుమంది హస్‌బన్‌డ్స్ నాకు. వేడుక చూస్తూ నిలుచున్నారుగాని, ఇంకోరయితే నీడొక్క చీల్చేయరు? ఏమోయి, భీము, నీకు చీము నెత్తురు లేదు. చేతిలో బ్యాట్ పట్టుకొని నిల్చున్నావే ఎన్ని క్రికెట్ మాచెస్‌లో గెలుపొందావ్. ఆ బ్యాట్‌తో ఈ పశువును బాల్‌లాగు ఎగురగొట్టలేకపోయావా? గ్రుడ్లప్పగించి అలాగ చూస్తావేమిటి?

అర్జున్ : డియర్ ద్రౌపది, నన్ను తిట్టితే తిట్టావ్‌గాని, నా రివాల్వర్‌ని తిట్టబోకు. నీకు పుణ్యం వుంటుంది. ఒక సెకనులో నీ ట్రబుల్స్‌నంతా మాన్పగలనుగాని, అన్నయ్య ఎక్కడ సత్యాగ్రహం చేసి, పొట్టి శ్రీరాములువలె కూడకాకుండా, ఏ ఆలం, ఫలం లేకుండా ప్రాణాలు విడిచేస్తాడో నని భయంగా వుంది. ద్రౌపది... ఏడవకు.

ద్రౌపది : సత్యాగ్రహం, సత్యాగ్రహం, అంటూ నా ప్రాణాలు మధ్యలో తీసేస్తున్నాడాయన. కాలేజీలో మీ అయిదుగురితోబాటు చదివేటప్పుడు, ఒకరు కాకపోయిన మరొకరు, నాకు సహాయపడతారనే కదూ. మిమ్ములందరిని ఏకంగా లవ్ చేసి పెండ్లిచేసుకుంది. అప్పుడు మీ రెన్ని వాగ్దానాలు చేసారు. మీ ప్రజ్ఞ ఇంతేనా, మీరు చూపే గ్రాటుట్యూడ్ ఇదేనా?

కర్ణ : (గొంతుసర్దుకొని, మెల్లిగా) నలుగుర్లోపడ్డ పాముని చావనివ్వరు బ్రతకనివ్వరు, అన్నాడులే టెన్నిసన్.

ద్రౌపది : రిజిస్ట్రార్ సాక్షిగా మారేజ్ చేసుకున్న లేడీని పందెంలో వేస్తాడా? మన ముందు ఏమీ తెలీని అమాయకుడులా నటించడం, బైట రహస్యంగా ఎన్నెన్నో చెయ్యడం ఆ ధర్మరాజ్‌కు వాడుకేగా.

దుర్యోధన్ : అంత దగా చేసేవాళ్ళదగ్గర నీవేలా బ్రతుకుతావ్ ద్రౌపది! నువ్వు ఎంతో గుట్టుగలదానివి. చాల టైము అయింది చూడు. ఊ. నీభర్తలందరికి విడాకులిచ్చి సలామ్ చెప్పు.

ద్రౌపది : ఇదిగో చెప్పు (కోపంతో, భర్తల్ని ఉద్దేశించి) మీరు చేయలేనిపని నేనే చేయగలను. (స్లిప్పర్‌ను విప్పబోతుంది)

దుర్యోధన్ : (అదిరిపడి) ఆ, ఎంత పొగరు. మర్యాద

లేకుండా స్లిప్పర్‌ను విప్పుతుందా! మానర్‌లెస్ గర్ల్. దీనిపని పట్టించాలి. దుశ్శాసన్, ద్రౌపదిని నలుగురి మధ్య చీరను లాగేసి నేకెడ్‌గా చెయ్యి. అప్పుడు గాని మనకు లొంగదు కాబోలు. (దుశ్శాసనుడు వచ్చి చీర చెంగు పట్టుకొంటాడు. ద్రౌపది కొంగును రెండు పిడికళ్లతో గట్టిగా పట్టుకొని వలవల యని యేడుస్తుంది. భీము, అర్జున్, నకుల, సహదేవ్‌లకు రోషం హెచ్చుతుంది.)

అర్జున్ : అన్నయ్యా, ఇక నే వూరుకోను. ఇప్పుడే ఆర్డరివ్వు. నా రివాల్వర్‌తో, ఈ వల్గర్ ఫెలోస్ బుర్రల్ని ఢాం అనిపిస్తాను.

భీము: అన్నయ్యా 'ఊ' అంటే చాలు. వారి రక్తాన్నంతా బ్లడ్ బ్యాంకుకు దానంగా పంపిస్తాను.

నకుల : అంతెందుకు అన్నయ్యా! సాన్క్షనయితే, నలుగురు పెద్దమనుష్యుల్ని పిలుచుక వచ్చి దుర్యోధన్ వంశమర్యాదను బజారులో పెట్టిస్తాం.

ధర్మరాజు : పీస్, పీస్, ఎటువంటి హానికి నేనొప్పుకోను. సిస్టర్ ద్రౌపది! నీవు పరాధీనవయ్యావ్. ఎక్స్క్యూస్ అస్.

సహదేవ్ : పీస్, పీస్ అంటావేమిటన్నయ్యా! మానహాని జరుగుతుంటేను. పిడుక్కీ బియ్యానికి ఒకటే మంత్రమేనా! పల్లే అన్నట్లు డామ్ షేమ్.

దుర్యోధన్ : చూస్తావేమిటోయి దుశ్శాసన! నీ పని కానివ్వు.

ద్రౌపది: ఓ గాడ్! ఇంకెవరున్నారు నాకు దిక్కు. ఈ సమయానికి నా అన్న కృష్ణారావ్ వుంటే నన్ను రక్షించేవాడే. ఇప్పుడే లండన్లో, అమెరికాలో నున్నాడో, అన్నయ్యా! నా మొఱ నీకేలా వింటుంది. ఎన్ని సినిమాల్లో నీవు హీరోగా ఆక్టు చేస్తూ అట్-ది-మూమెంట్‌లో హీరోయిన్‌లకు హెల్పు చేయలేదు. నేటికి నామీద దయ రాలేదేమి? ఏయేరోప్లేన్నుండయినా దిగివచ్చి నన్ను రక్షింపలేవా? పతివ్రత కానా నేను? నేను కాలేజీ చదివేరోజుల్లో, నన్నవమానించే ప్రతికుర్రాడి వీపుని మాడ్చేసేవాడివే. నేటికి నీ సాహసం ఎక్కడికి పోయిందన్నా! అయ్యో బ్రదర్! నా పెదవులకు పూసుకొన్న లిప్‌స్టిక్ అంతా, నా కన్నీటిచే తడిసి రంగు పోయి నాస్వంత పెదవులు బయటపడుతుందే! దుర్మార్గులు నాన్‌సెన్సికల్ ఫెలోస్ ఎంతటి కారకులయ్యారు. వెధవదుర్యోధన్ డెత్ న్యూస్ వినేవరకు నేను ఇకమీదట లిప్‌స్టిక్ పూసుకోను. ఇదే నా ఘోరప్రతిజ్ఞ.

(దుశ్శాసనుడు, ఇక ఆగలేక ద్రౌపది చీరకొంగును గట్టిగ లాగుతాడు. ద్రౌపది బలంగా కొంగును పట్టుకొంటుంది. ఇద్దరికి టగ్ ఆఫ్ వార్ అవుతుంది. తుదకు ద్రౌపది అలసిపోయి, చేతులంతా మంట వేస్తుంటే, బోరుమని యేడుస్తూ, కండ్లు మూసుకొని రఘుపతిరాఘవ రాజారాం అని పాడుతుంది. ఇంతలో ధమ్, ధమ్ అంటూ రెండు గుండ్లు ప్రేలినశబ్దం హాలంతా ప్రతిధ్వనిస్తుంది. ద్రౌపది వులిక్కిపడి చీరకొంగుని వదిలేస్తుంది. దుశ్శాసనుడు బోల్తా కొట్టాడు. తలయందు పెద్దగాయమై రక్తం స్రవిస్తుంది. అప్పుడు వులన్ సూటు, కోటు ధరించి, అమెరికన్ క్రాపు, ఫ్రెంచి కట్ మీసం, నోటిలో సిగరెట్‌తో చేతిలోని రివాల్వర్‌ను దుర్యోధన్ పై గురి యుంచి, కృష్ణారావు ప్రవేశిస్తాడు. అందరి గుండెలు బావురుమంటుంది.)

దుర్యోధన్ : (గొణుగుతూ) నాన్‌సెన్స్. సమయానికి వచ్చేస్తాడే గాడిదకొడుకు పానకంలో పుడకలాగు. వెధవ చేతిలో రివాల్వర్ కూడ వుంది. నన్ను షూట్ చేయడుకదా, బోయ్‌బోయ్ కర్ణ, కర్ణ, పోలీసులకు ఫోన్ చేయ్.

ద్రౌపది : అన్నా! నన్ను రక్షించావా! ఈ జెయంట్స్‌ని చంపేసేయ్ డోన్టు లీవ్ దెమ్. యుగయుగాలకి ఈ పీడ నాకు వదలదు లాగుంది.

కృష్ణారావ్ : హేయ్, హైక్లాస్ బ్రూట్ దుర్యోధనా నేటితో నీవైపు పరలోకానికి ట్రాన్సఫర్ అవుతుంది. రెడిగా వుండు నీ కెన్ని మార్లని బుద్ధి చెప్పను?

ధర్మరాజ్ : శాంతం, శాంతం కృష్ణా. నాన్‌వైలెన్స్.

ద్రౌపది : ఊ, శాంతం, శాంతం అంటూ నాపీకనులిమేస్తారా? మీరు వూరుకోండి. డియర్ బ్రదర్, ఈ దుర్మార్గుల్ని వూరికే విడవవద్దు.

కృష్ణారావ్ : (ధర్మరాజుతో) ఏమండోయ్ ప్రొఫెసర్ బావగారు. ఊ. అ. అంటే ద్రౌపదిని పందెం వేస్తారు. మీ కేమయినా అప్‌స్టేర్స్ లూస్‌గా వుందేమిటి? క్రాస్‌వర్డ్ పజిల్సులోనో, లేకపోతే ఏ గిండిరేసుల్లోనయితే నాలుగు కాసులు వచ్చేవి. ఇదేం పనయ్యా!

ధర్మరాజ్ : కృష్ణయ్యా నాకిక బుద్ధి వచ్చింది. ఇక చచ్చినా ద్రౌపదిని పందెం వెయ్యను.

ద్రౌపది : నో, నో, ఐ వోన్ట్ ట్రస్ట్ హిమ్. నాకు రిటన్ స్టేట్‌మెంటు కావాలి.

ధర్మరాజ్ : వాల్లో, మై స్వీట్ తప్పకుండా ఇస్తాను.

దుర్యోధన్ : సారీ మిష్టర్ కృష్ణారావ్, నన్నుకూడ క్షమించవూ. నీ బూట్సుని పట్టుకొంటున్నా. నా బ్రదర్‌నికూడ క్షమించవయ్యా! మా మర్యాద కాపాడు. ఇకమీద ద్రౌపదివూసే ఎత్తను. స్వేర్ చేస్తున్నా. నేను విన్ చేసిన ప్రాపర్టీ నంతా ప్రొఫెసర్ గారికి తిరిగి ఇచ్చేస్తాను.

కృష్ణారావ్ : ఆల్‌రైట్, అందరికి బుద్ధి వచ్చిందనుకొంటా. దుర్యోధన్! ఈలాంటి వెర్రిమొర్రి పనులను మరెప్పుడు తలపెట్టకోయ్. నే నిప్పుడు మాస్కో నుండి త్రూగా ప్లేన్‌లో వచ్చా. నాకు మెస్మెరిజం వచ్చు. ఏ యుగంలోను నా వేషభాషలు మారినా, నా మహాత్యం మారదని నోటు చేసుకోండి.

దుర్యోధన్ : గుడ్ హెవెన్స్. ఒరే, బోయి. అందరికి కాఫీ తీసుక రావోయి.

బోయి : సిత్తం. సిత్తం.

ఆముక్తమాల్యద - కర్తృత్వప్రశంస

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(గతసంచిక తరువాయి)

పెద్దనయే ఆముక్తమాల్యదను రచించినట్లు లోకప్రథయే గాక సంప్రదాయజ్ఞు లైనయనేకపండితులును వాడుకొనియున్నా రని పెద్దనవాదుల వాదన. రాయవాదులు దీనిని ఖండించుచు రాయలే ఆముక్తమాల్యదను రచియించినట్లు ప్రతియాశ్వాసాంతమునం దున్నది. ఇట్లు గ్రంథస్థాధారము కంఠోక్తిగా నుండఁగా లోకప్రథ యెట్లు ప్రమాణము కాఁగల దని వారిప్రశ్న.

ఒక చాటువునందు "ఆముక్తమాల్యద" దుర్బోధకముగ నుండుటచే పెద్దన తిరిగి "మనుచరిత్రము" వ్రాసెనని యున్నది. కాని ముందుగ రచియింపబడి కృతి నందినది "మనుచరిత్ర"యే కానిచో దాని పద్యములే ఆముక్తమాల్యదలో గ్రహింపబడె నన్నవాదమునకు విఘాతము కలిగించుకొన్నవా రగుదురు పెద్దనవాదులు.

16 వ 17 వ శతాబ్దములమధ్య దొరకిన "రాయవాచకము"నందు రాయల దినచర్య పేర్కొనబడ్డది. కాని యందు "ఆముక్తమాల్యద" ప్రస్తావము లేదు. రాయల అష్టదిగ్గజములలో నొక డగుధూర్జటికవియొక్క మనుమ డగుకుమారధూర్జటి రచియించిన "కృష్ణరాయవిజయము" నందుఁగూడ రాయ లాముక్తమాల్యదను రచియించినట్లుగ పేర్కొనబడ లేదు. రాయవాదుల కిది యొక "మ్రింగ లేని వెలఁగకాయ" యైనది. కాని వారు తగిన సమాధాన మీయలేక రాయవాచకము, కృష్ణరాయవిజయములలోఁ బేర్కొనకపోవుట యొక వాదము కాఁజాల దందురు.

రాయల యష్టదిగ్గజములందు నాంధ్రకవితాపితామహుఁ డని బిరు దందిన యల్లసాని పెద్దనచే విరచిత మైన "మనుచరిత్ర"యందలి కృతిపతి వంశాభివర్ణనమున నెక్కడను రాయల ఆముక్తమాల్యద కర్తృత్వవిషయమై పేర్కొనబడియుండ లేదు. రాయలే కర్తయై యుండిన పెద్దన యేల వ్రాసి యుండఁడు? ఒకవేళ పెద్దన వ్రాయుటకు మఱచి యుండె ననుకొన్నను నాతనికి సమకాలికుఁ డైనట్టియు, రాయల యష్టదిగ్గజములలో నొక్కఁడును నైన "ముక్కు తిమ్మనార్యుఁడు" రచియించిన "పారిజాతాపహరణము" నందును రాయల ఆముక్తకర్తృత్వప్రశంస లేకుండుటచే పెద్దనవాదులు ఆముక్తమాల్యదకర్త పెద్దనయేయని నొక్కి వక్కాణింప మొదలిడిరి. అందులకు రాయవాదులు పెద్దన "మనుచరిత్రము"ను తిమ్మన "పారిజాతాపహరణము" కృతి గొన్నపిదపనే ఆముక్తమాల్యదను రచియించె నని, దానిచే నా ప్రస్తావము లే దని చెప్పుదురు.

పెద్దనవాదులు అల్లసాని పెద్దన పేర్కొనిన "కవితాప్రావీణ్య ఫణీశ"యను బిరుదమును, ముక్కు తిమ్మన పేర్కొనిన "కవితా స్త్రీలోలుఁ"డను బిరుదమును రాయలవారు విద్యావంతు లని తెలుపుచున్నదే కాని కర్తృత్వమును గూర్చి తెలుపుట లే దందురు. కాని రాయవాదులా రెండు బిరుదములే రాయ లెంతవఱకుఁ గవి యనుటను నిదర్శించుచున్న వని చెప్పుదురు.

ఈ వాదము లిట్లుండగ అసలు ఆముక్తమాల్యద కర్త వీరవైష్ణవుఁడు. శైవమును సహింపనివాఁడు. రాయలు శైవుఁడు కాని వీరవైష్ణవుఁడు కాఁ డనుట నగ్నసత్యము. అందుచే రాయలు దీని కర్త యెట్లగును? అని పెద్దనవాదుల యభిప్రాయము. రాయవాదు లందులకు రాయలు శైవుఁ డైనను వైష్ణవక్షేత్రములనుగూడ తన దిగ్విజయయాత్రాసందర్భమున దర్శించినట్లు పేర్కొనబడి యున్నదనియు దానంజేసి రాయలే ఆముక్తమాల్యద వ్రాసి యుండవచ్చు ననియు తలఁతురు. పెద్దనగారు వీరవైష్ణవు లైనను మనుచరిత్రలో శివస్తుతి గావించియున్నారే? వా రెట్లు ఆముక్తమాల్యద కర్త యగుదురు? అని రాయవాదు లాక్షేపింపఁగా నందులకు పెద్దనవాదులు పెద్దనగారు మనువులోనే తన విశిష్టాద్వైతమునకు "శఠకోపయతిని" గురువుగాఁ బేర్కొనుటచేతను, కడపట "శేషభూతసమస్తశేషి" అనుటచేతను ప్రకటించుకొన్నారు. లౌకికులకు వైష్ణవము ఉన్నట్టే యుండి ముదురుటయుఁ గలదు. అది ముదిరినకొలఁది శివనిరసనమును బలపడును. అందుచే "ముదిమది దప్పి" యని ఆముక్తమాల్యదయందుఁ గలఁ దగుటచే నాదశలో వ్రాసి యుండవచ్చు నని చెప్పిరి.

ఆముక్తమాల్యదలోఁ బేర్కొన్న రాజదిన చర్యలో రాజునకుఁ గావ్యరచనార్థము అవకాశ మున్నట్లగపడ లే దని పెద్దనవాదులు ప్రశ్నింపఁగా నందులకు రాయలవాదులు రాజదినచర్యలోఁ బేర్కొనకపోవుట యొక దోషము గాదని చులకనగా త్రోసివేసిరి.

(సశేషము)

Inside an Operation Theatre

by

M. S. CHANDRASAKHAR

Before you enter an operation theatre, you must wear sterilized masks for your head, mouth, etc., for protection against bacterial infection. Then, and only then are you allowed inside a world which is germfree and where sterility is everything.

As soon as you enter the theatre, you are transformed into a different being altogether. Everything around you seems to be white all over. You find yourself in a speechless world where every move is dictated by a nod, a look or a gesture. So amazing is the understanding which exists among the members of the operating team, that hardly a word passes their lips during the operation. To crown this all, there prevails in the theatre a heavenly stillness broken only by the clicks of the forceps used for clamping the bleeding vessels.

Immediately as the patient is wheeled in, he is transferred to the operating table which is flooded by a stream of light from overhanging lamps. He is given an anaesthetic like chloroform to inhale till he becomes completely unconscious. To describe this experience in the words of a patient, he is "transported to a fairy-land". The patient will now be completely insensible to any operation he might undergo. Such is the miraculous power of certain recently discovered drugs that it is now possible to perform painless operations.

One day I was witnessing a very delicate operation which involved the division of a nerve. This difficult operation was being performed by a famous neuro-surgeon who was skilled in that branch of surgery. It was not only inspiring to watch such gifted fingers wield the scalpel, but it also gave courage and confidence to those who stood around him. As the surgeon was dissecting his way to that nerve, which lay deep in the region of the chest, he accidentaly snicked the lung of one side. The lung as you know is a collapsible sac containing air and plays a very important role in the process of breathing which is so essential to life. You would probably have guessed what might have been the result of such a slip on the surgeon's part. Imagine the consequences of an inflated foot-ball bladder being pricked with a pin. Well, the same thing happened to that lung. There was a loud hiss like that of a snake because air from inside the lung started to leak out. The hissing grew louder and louder as the lung collapsed more and more. As a result, the patient's breathing became strained and his skin was turning bluish. This alarmed us all for it was a signal of danger to the patient's life. It was pathetic to see the patient strugging for his life. His life was hanging in the balance. The poor surgeon was waging a fierce battle against the antagonistic forces which tried to defy all his efforts to repair the damage he had done.

At last, by the mercy of God and to the relief of all, the opening in the lung was closed. The patient began to breathe normally again. It was really a blood-freezing experience for us all. The surgeon finally succeeded in securing the nerve he wanted to sever. His joy at his triumph was so great that he cried out to us, in ecstasy, "Come children, come and see it". Like a father he called to us and we rushed to look at that nerve which caused us so much worry and anxiety. Equally great, if not greater, was our happiness at his victory for, spectators though we were, did we not equally share with the surgeon the anxious moments of the operation ?

Sir Theagaraya College, Madras-21

AN APPEAL TO THE OLD BOYS

Dear Old Boy,

You are aware that the College has been brought into existence to satisfy the demand for higher education in North Madras. Due to the indefatigable efforts of the late Sri P. Ramaswamy Chetty, it has been raised to first grade status. And the College, thanks to its Old Boys, has established a reputation both for high academic proficiency and character-training. Degree Classes have been started only in the humanities. It is proposed to introduce B. Sc. Courses in the year 1957 if University education is recoganised by that time. And the College has to go in for more scientific equipment besides the provision of additional laboratory facilities. Again with the upgrading of the College, the need for a second Hostel Block has become imperative. The present financial resources of the Management are hardly adequate to meet the contemplated expenditure Further the College requires many more scholarship endowments since a large number of poor and deserving students find it almost impossible to maintain themselves at College. So I would appeal to you and through you to your parent or guardian to give all possible help to your College by contributing your mite, by collecting donations from your friends and relatives, and by organising benefit performances-dramas, concerts and film shows—for which the College will give you all facilities. In fact the College in the future years has to thrive only on the aid that may be generously given by its old students and well-wishers.

In conclusion I hope and trust that you and other old boys will proudly associate yourselves in every way possible with the growth and advancement of the College, which has to run Honours courses as well as give a technological basis to higher education in the coming years, situated as it is in an Industrial area.

All donations and contributions may kindly be sent to the Principal, Sir Theagaraya College, Madras 21.

Yours in the service of students,

M. K. SHANMUGAM,

Principal.

Madras.
11–3–'55

తిమ్మనార్యుని సత్య

By

B. SUBRAHMANIAM, V B. A. (Hons.)

Pachaiyappa's College, Madras

(గతసంచిక తరువాయి)

కృష్ణున కప్పుడే యెడమ బుజ మదరి యుండును. సత్యకును శృంగారవనంబునఁ జంద్రోపలవేదిపై నాసీనయై యున్నపుడు దక్షిణాంస చూచుకనయన స్పందనము కలిగినది. ఎద్దియో యరిష్టము రానున్నదని యూహ సేసినది. ఇరువురకును సత్యచెలి యాలంబనము. యదుప్రవీరుఁ డెంత లంచము లిచ్చినను చెలులకు తనివి యెక్కడిది? సత్యను గూర్చిన భయముకంటెను వీరి భయ మెక్కుడుగ నున్నది. సాత్రాజితి బోటి రుక్మిణి దండనుండి వెడలి పోయినదే కంసవైరి దేహ మంతయు జెట్టులు ప్రాఁకినట్లైనది. 'నావలనఁ దా నేమేమి కల్పించునో' యనుకొనినాఁడు. నారదుఁ డూరకుండఁ గూడదా? రుక్మిణినిఁ బెట్టుచోఁటు గానక పొగడినాఁడు. పర్వతాగ్రముల కెత్తినాఁడు. ఇంతయు నెందులకు? సత్యను వెలితిఁ జేయుటకు. కృష్ణున కప్పుడే తెలియును ముందున్న ముసళ్లపండుగ. కానున్న రుక్మిణీప్రమోల నారదుఁ డనిన దెంతమాట! —

"చక్కనిదాన నంచు నెలజవ్వని నంచు
జగంబులోనఁ బే
రెక్కినదాన నంచుఁ బతి యెంతయు
నా కనురక్తుఁ డంచుఁ దా
నిక్కుచు విఱ్ఱవీగుచు గణింపదు
కాంతల సత్య యింతకున్
ప్రుక్కక యున్నె నీమహిమ సూచిన
బోటులు విన్నవించినన్."

నిజముగ సత్య ప్రుక్కుట రుక్మిణి 'మహిమకుఁ' గాదు. వల్లవీకింకరుని 'చెయిదములకు'

సత్యయింట కృష్ణుఁ డడుగిడినది మొదలు శుభసూచకముగ నేయుల బలమును గానరాలేదు. మందిర మంతయు మూఁగవోయినటులున్నది. చెలులు గోరువంకలకు పంచదార పంచరు; మయూరముల నాడింపరు; వీణియల మీటరు. అనుమానించుచునే సరాసరి కోపగృహమునకే దారి తీసినాఁడు.

సత్య చెంతఁ జేరినవాఁ డూరకుండఁ గూడదా? నారదుఁడు పోసిన నేతిచే ప్రజ్వరిల్లిన శిఖిశిఖ లడఁగార లేదు. అపుడే నాయకుఁడు సరసముగ తాలవృంతముతో "మందాలసలీలమై" విసరినాఁడఁట. ఆ గాలిలో పారిజాత కుసుమాగత దివ్యసౌరభము గుబాళించినది. అగ్గి మీఁద గుగ్గిలము!

ఆరసికుఁ డంతటితో నాగినాఁడు కాఁడు. ప్రారంభించుచునే 'నీదయ' యన్నాఁడు. నీ కటాక్షవీక్షణ లిటు కొంత మరలింపుమనినాఁడు. ముఖస్తుతిచే నామెకు దివ్యనివాళి పట్టినాఁడు. ఇతరులపట్ల కార్యములను మెఱమెచ్చులకై చేయువాఁడను; నీ పట్ల ననురక్తి యగ్గలమై కనుపట్టుచున్నదనినాఁడు. దాసరితప్పు దండముతో సరి యని యామె పాదములఁ గూడ బట్టుకొనెను.

అపుడు 'జలజాతాసన వాసవాది సురపూజా భాజనంబై తనర్చు లతాంతాయుధు కన్నతండ్రి శిరము'ను సత్య చులకనగ తొలఁగఁ ద్రోసిన దఁట. అంత గొప్ప వాని శిరము నంత చులకనగ తొలఁగఁ ద్రోయుట కామె యెంత దిట్ట కావలయు! లతాంతాయుధుని కన్నవాని శిరమును లతాంగియే కదా 'తొలఁగఁ ద్రోసినది'; సమంజసమే యని కవి నాజూకుగ ననుచున్నాఁడు.

పారిజాతంపుఁగ్రొన్ననను రుక్మిణి కిచ్చుటచేత కృష్ణున కీగతి పట్టినది. శ్రీ కామేశ్వరకవి మఱియొక ఘట్టమును జూపినాఁడు. పదియాఱువేల నెలఁతలఁ బెండ్లి యాడినపుడును సత్య యాతని శిరమును తన్నినదఁట!

తనుకొత్తు చిలుకవ్వ మొలకలు జడిగొను
పన్నీటివలెను పైపైని నిండఁ
దడి యొత్తు చెంగావి నిడుద పావడవలెఁ
గెంపుసోఁగుల చాయ గుంపుకొనఁగ
నొసటి కస్తురిబొట్టు మిసమిస ల్చెమరిన
గోవజవ్వాది చెక్కుల నటింప
మెఱుఁగారు వలెవాటు సరిగ కుచ్చుల గచ్చు
బంగారుపూవుల రంగు నెఱప
మరుని విరిగోలయేటున నొరగినట్లు
నెలకుఁ దామరలకుఁ జెల్మి నెఱపునట్లు
మోము ప్రోయాలి పదయుగమునను జేర్చి
సాగిలెను శౌరి వలపుల బాగుమీఱి.

క. అప్పుడు హరి జాలునికం
దెప్పునఁ జెలి మనసుకినుక దీరఁగఁ దన్నెన్
నెప్పెఱిఁగి గిల్కు తాయెత
యప్పులరవలాని యందియలు ఘల్లనఁగన్.

(సశేషము)

SIR THEAGARAYA COLLEGE, MADRAS

Annual Report for 1954-'55.

I have pleasure in presenting the 5th Annual Report of the College for the year 1954–55.

STRENGTH: The College re-opened on the 23rd of June 1954. The rush for seats was phenomenal owing to the growing popularity of the College and secondly as the College is the only one of its kind in North Madras catering to several hundreds of students passing out of the High Schools in the region. The College offers the following courses of study :—

Part I English.
,, II Tamil, Telugu and Hindi.
,, III Group I Maths, Physics and Chemistry.
,, II Physics, Chemistry and Natural Science.
,, III Ancient History, Modern History and Logic.
Modern History, Indian History and Commerce.

The University authorities were pleased to grant affiliation in June last in the B. A. degree courses in the following subjects :—

Group ivb Mathematics, Statistics and Economics.
,, ivb Economics and History.

Since in the previous year we had exceeded the over-all strength of 500 students sanctioned by the University owing to irresistable pressure from the public the seats in all the Intermediate were duly rationed and admissions were made on the joint basis of priority and merit.

The sanctioned strength in the Junior B.A. is 100 i.e 25 in Group ib and 75 in Group ivb and these groups were easily filled. We are deeply grateful to the University authorities for granting affiliation in the degree courses. For many of our students who had passed the Intermediate Examination from our College in the previous years had to go without higher education of any kind for failure to secure seats in other Colleges. So a dire need has been satisfied by the College authorities opening the B. A. Classes. Our special thanks are due to Mr. P. Ramaswamy Chetty of hallowed memory but for whose indefatigable efforts and farsighted planning the college as such would not have come into existence at all. Not a day passes without our blessing him for the boon of Collegiate education he has brought to the people of North Madras. On this 5th Annual Day when we miss him for the first time in our midst we pay our homage to his departed soul.

FINANCES: The College is not affluent or above need. It has no rich endowments or revenue reserves to fall back upon. The administration is carried on by the stout-hearted Trustees of the College by means of the fee income, which amounts annually to 1·3 laks roughly, Government grants and donations from the generous hearted public. Owing to the economic depression that is strangling the country's prosperity today, public philanthropy is drying up and the Trustees have been making gallant efforts in recent years in getting up benefit performances to supplement our income. This has not been very encouraging too. In these circumstances we have to look more and more to Government and University authorities for financial help. Serving an under developed area like North Madras and particularly students drawn from backward communities and depressed classes this College has a greater claim to special subsidies and subventions from Government both at the Centre and in the State. An appeal was made to this effect to the Backward Classes Commission appointed by the Union Government that visited our State recently.

BUILDINGS: With the opening of the Degree Classes, the High School was shifted to the campus at Korukkupet, and the College has taken over the Veeraraghava Iyengar

Block where it was housed. We have to express our gratitude to the High School students who are put to great inconvenience on our account and who have to work for the time being in thatched sheds. With the accommodation available in the Iyengar Block, separate rooms for Professors and Heads of Departments have been provided, the N.C.C. Stores, Armoury and Officer's Room have been put up besides lecture-halls for B.A. students. To provide additional accommodation for the Senior B.A. Class students of next year, it is proposed to construct the first floor in the New Science Block. Plans and estimates have been submitted to the D.P.I. for approval and it is hoped that the work of construction will be finished during the ensuing summer vacation.

LIBRARY: The Library which was housed previously on the ground floor in the right wing of the Administrative Block has since been shifted to its new premises to the right of the College entrance. This was necessitated by the upgrading of the College. There are now about 5000 volumes in the library. More than 2000 are in the English section, which is heavily drawn upon. The number of borrowers during the year was 12,720 and the number of consultants 9,844. Our library is as it should be a growing organism. Mr. K. Somasundaram, a librarian qualified in modern library science is in charge. His work is supervised by Mr. Natarajan, Lecturer in-charge. We added nearly 2000 volumes during the course of the year. It contains a spacious reading room as well where uptodate and standard newspapers journals and magazines in English and other languages are made available for study and reference. The British Council and the United States Information Library vie with one another in gratuitously supplying us with rare periodicals, expensive and authoritative books. Only recently we received a fresh consignment of choice books on Social Sciences from the United States Information Service. We are also thankful to both the British Council and the United States Information Service for permitting our students to enroll themselves as borrowers in their respective libraries.

HOSTEL: The College Hostel built to accommodate 75 students is situated on the Korukkupet campus within a walking distance of about a furlong from the College. It was the late Mr. P. Ramaswamy Chetty, the wonder worker, who put up the hostel in record time, a structure that evoked the admiration of the Vice-Chancellor for its layout and design. He had also laid the foundation of the Second Hostel Block in the same side foreseeing the growing needs of the students. But owing to his sudden demise, the construction was not proceeded with. Now we have applied to the authorities of the Madras University Hostel Construction Co-operative Society Ltd., for a loan and as soon as it is sanctioned the new hostel construction will be taken up. For without the second hostel we cannot accommodate students of the degree classes desiring Hostel accommodation. As it is we have made a make shift arrangement with the approval of the University authorities. We have converted the spacious hall on the top floor of the Veeraraghava Iyengar Block into a number of rooms to accommodate 33 students of the Junior B. A. Class. A seperate mess is also run for them. Sanitary and bath room conveniences have also been provided. Next year the problem of additional hostel accommodation has to be solved with the co-operation of the University authorities. The two Hostels are under the efficient Management of the Vice-Principal Mr. M. Sreeramulu who is assisted by Mr. V. Ramachandran, Deputy Warden and Mr. Balakrishnan & Mr. P. Dhar. mapalan the Resident Tutor.

STAFF: The strength of the teaching staff at present is 41 and during the year under review new appointments were made consequent on the starting of degree courses. Mr. M. Sreeramulu was promoted Professor of English Mr. K. S. Narasimhan, M.A., who was already a tutor in the English Department was promoted Lecturer. Messrs. K. Narayanan, B. A. (Hons.) and G. Ranganathan, B. A. were appointed additional tutors. Mr. T.M. Kumaraswamy, B.O.L. (Hon (s

was appointed tutor in the Tamil Department. Mr. C. Radhakrishna Sarma, M,A. already a Tutor in the Telugu Department was promoted Lecturer. Mr. K. Rajagopal Naidu, M.A., L.T. Lecturer in Mathematics was promoted Professor and Head of the Department of Mathematics. Mr. C. G. Ramamoorthy, B. A. (Hons) was appointed Lecturerin Mathematics. Mr. T. Dhanakoty M. A., Lecturer in History, was promoted Professor and Head of the Depart-of History. Mr. V. Shanmuga Sundaram B. A. (Hons) (Econ)., M. A. (Pol. Sc.) formerly Assistant Professor in the Pachaiyappa's College was appointed Professor and Head of the Department of Economics. Mr. Unni Krishna Menon, M. A., was appointed Tutor in the same Department. There were no changes in the Physics and Chemistry Departments. In the Natural Science Department Mr. K. Chandrasekharan, B. Sc., had resigned and in his place Mr. P. Dharmapalan, M. Sc., was appointed in his place.

Mr. P. Pandarinath was taken over from the school and appointed as additional clerk in the College Office. Mr. R. Linga Raj was transferred as clerk in charge of the Stores in the Chemistry Department.

The teaching staff have discharged their duties to the satisfaction of all concerned. They have imparted knowledge with zeal and thoroughness and have also given the best character training to the students. There is one thing of which this College could be proud ; it is the discipline that it fosters, the discipline of love and not that of fear. It is extremely gratifying to record that very healthy traditions have been set up both by staff and students ever since the inception of the College.

TUTORIAL SCHEME: One of the interesting features of College life is the working of the Tutorial Scheme. For purposes of supervision, guidance and stimulation. students of the College are divided into batches of about 20 each and entrusted to the care of a Professor or a Lecturer or a Tutor or Demonstrator. It is the duty of the Tutor to watch the progress of his wards at College and also inspect them in their houses and residences. Thereby close contacts with parents and guardians have been established and many students who would have miscarried otherwise have been made good scholars by timely correction and instruction. The Tutorial Scheme has won for us the regard and appreciation of parents and guardians, and more than that very cordial and intimate relations have been cultivated between students and teachers.

SPORTS AND GAMES: The College Athletic Association has kept up its record of activities despite the lack of adequate playing fields. The enthusiasm of our student players has never waned though we regret to say that we have not been able to give them the best of coaching in the several field sports and games. Thanks to our able Physical Director Mr. V. Sundara Rao and his energetic assistant Mr. M. Nataraja Chetty our students have taken part in most of the Inter-Collegiate tournaments. Though the winning of laurels is not strictly our aim, we still hope to achieve them in the years to come as the College grows in physical stature and is able to provide all facilities to the sporting students. During the year Inter-House tournament attracted a record number of entries and the Annual Sports Meet was conducted with eclat under the Presidency of Mr. V. R. Rajarathna Mudaliar, Inspector General of Police. The Principal was pleased to institute in his name a silver rolling cup for the winners in the annual Inter-House Cricket Tournament in memory of the late Mr. P. Ramaswamy Chetty, for whom he had the highest regard in life. It is hoped that the present play fields at the back of the College will be enlarged and reconditioned next year in view of the acquisition ordered by the Collector of Madras of the sites to the east and south of the College campus. We are grateful to the Government of Madras for having given us a substantial grant of Rs. 30,000 towards acquistion costs.

N.C.C.: Our incessant efforts to get the N.C.C. Unit started in the College at last

bore fruit during the year. The Government of Madras were good enough to sanction in the first instance a platoon of 36 cadets. The application of more than 150 students were turned down owing to this limited strength. And those recruited have received intensive training under Mr. V. R. Kanniah who has been appointed Potential N.C.C. Officer. All facilities by way of store room, armoury and common room have been provided to the cadets in conformity with regulations. The N.C.C. has come as a blessing to the College for not only does it help to perfect the discipline of the students but also it ensures continuity of military training to students who come up from the Sir Theagaraya College School.

EXTRA-CURRICULAR ACTIVITIES: Our College is a babe in swaddling clothes but nevertheless it is alive and kicking. We are justly famous for our extra-curricular activities, for our intention here is to provide every student a balanced cultural and social life. We have come to realise that the pursuit of knowledge is implemented and reinforced by diversified social activities, which sometimes take the form of mannual labour too. Our College Associations representing all Departments in the College have had their usual spate of meetings, debates, dramatic entertainments and film shows. A few more new organisations like the College Parliament, the Study Circle and the Shakespeare Club were inaugurated this year to satisfy the higher educational and cultural needs of the students.

The students of the Natural Science Department under their enthusiastic Lecturer Mr. G. Madan Mohan Rao, assisted by other members of the staff went on a biological excursion to Crusadai Islands near Rameswaram, Madurai and Kodaikanal wherefrom they have brought rare and rich specimens to enrich the College Museum. Our special thanks are due to the Lecturer and the students.

The College dramatic club staged in the St. Mary's Hall a Tamil drama "Dumb Girl" in aid of the Sri P. Ramaswamy Chetty Memorial Fund, and we are sincerely thankful to the students, who gave the public an excellent dramatic fare under the inspiring guidance of their director Mr. V. K. Shanmugasundaram, and also handed over to the Memorial Committee the net proceeds of the performance which amounted to Rs. 2,000.

The most spectacular event of the year as usual was the Cultural Week Celebrations. Not only Inter-Collegiate one-act drama competitions in Tamil and Telugu were held but also full length dramas in English (Cymbeline), Tamil (Maninattu Kunan) and Telugu (Vyamohamu) were put on boards very successfully. Telugu one-act drama competitions were a new feature this year. And our enthusiastic Telugu students collected funds and instituted a beautiful silver rolling cup in memory of the late Mr. P. Ramaswamy chety to be awarded to the College that stood first in the Telugu one-act drama competition. Another magnificent gesture made by the students of the College was the presentation of a portrait of Mr. N. D. Sundaravadivelu, Director of Public Instruction, Madras, which was unveiled during the Cultural Week by Hon'ble Chief Minister.

Our studendts took part creditably in all the Inter-Collegiate debates and contests. The Pachaiyapp's College Rolling Cups for the staging of the best one-act plays in Tamil and Telugu were won by our students The Presidency College rolling cups for the best acting were annexed by us. Besides rolling cup and prizes for debates oratorical competitions in English, Tamil and Telugu instituted by the Government Arts College, the Law College and the Hind Kala Mandir were won by our students. Mention must be made of the following students :—

Mr. V. Mahalingam Class III, Mr. M Maruthachalam Class II

Mr. M. N. Nagarathnam, Class III Mr. E. S. Rajapandian Class II

Mr. J. Prasanna Madhavan Class III T. Srihari Class II.

Who distinguished themselves in the various Inter-Collegiate competitions and added lustre to the College.

BULLETIN: Three numbers of the College Bulletin were published during the year. Articles came pouring in and the Editor experienced great difficulty in selection. It was however heartening to find that the Bulletin very well served the purpose for which it was intended namely to foster in the students the habit of creative thinking and writing. Professor V. Shanmuga Sundaram, Head of the Department of Economics performed the duties of the Editor on behalf of the Principal bringing to his task the rich experience he had gained in editorial work at the Pachaiyappa's College. Other members of the staff also co-operated by contributing useful and instructive articles and essays, which supplemented instruction in the class room.

SOCIAL SERVICE LEAGUE: Our Social Service League has been doing humanitarian work of an intensive type, drawing as it does inspiration from the life of our great Founder Sir Pitti Theagaraya Chetty whose selfless services to the under privileged and backward classes still remain unsurpassed. North Madras has all the marks of a big slum and therefore there is the urgent need of deploying students' services for humanitarian work all around. We have established a model community centre at Swatantrapuram in Korukkupet, a colony of depressed class families. Our students run there an Adult School, a Children's Night School besides adopting ameliorative measures for improving the health, hygiene and recreational facilities of the colonists. Mr. K. N. Parthasarathy, a member of the English staff is in charge of the League and is assisted by competent student leaders. The League's services have been requisitioned in far off Thambaram for constructing a school shed and laying a road in the village of Mappedu. The Madras Port Trust authorities also propose to indent upon the services of our leaguers. Our hope is to make the College a community centre in the best sense of the term.

ROVER CREW: North Madras is proud of its scouting activities. Our College has raised a Rover Crew under the guidance of Mr. M. Nataraja Chetty of the Physical Education Department. It is serving the public of North Madras and also helping at all College functions along with the members of the Social Services League. For services to humanity is the motto of our students, which they have learnt from the example of the Founder's unique life.

COLLEGE CO-OPERATIVE STORES: It is maintaiuing its traditlon of serving the students, placing before itself the twin ideals of economy and utility. Mr. V. R. Kanniah, Lecturer in charge, with the co-operation of the student representatives, has made the Stores popular by catering to all the legitimate needs of students.

PROSPECTS: The College during the past four years of its existence has more than justified the hopes of its founders who had felt that the need for providing facilities for higher education to students of North Madras was imperative and could no longer be overlooked. Students of the College have in the past years taken advantage of all the help and aids given by their teachers and have acquitted themselves creditably in the University Examinations. During the year under report, the College achieved the following results in the University Examination of March 1954.

Intermediate Passes in Part		I	62%
,,	,,	II	82%
,,	,,	III	62%

We hope and pray that the next batch of students who will sit for the examination on the 21st of March will excel the performances of their predecessors and create new records for the College. We wish them all the best of luck. The future however for our College, as for all other Collegiate institutions is nebulous. If the proposed scheme of reorganisation is launched in 1956, our strength will be reduced, and our fee income will contract. And unless the State and Central Government come to our aid with liberal grants and subsidies, we cannot maintain the efficiency and usefulness of our institution which has to thrive only on public benefactions and Governmental aid.

In conclusion, we have to express our deep felt gratitude to Dr. A. Lakshmanaswamy Mudaliar, the learned Vice Chancellor of our University and his colleagues on the syndicate for upgrading the College at the proper time and for all the guidance and advice they have been giving us right from the beginning. We still look forward to their help particularly in the critical years ahead. Unless we

start Science courses at the degree level, our existence in an industrial area like North Madras will not be justified, and our financial position might be gravely weakened. We have to offer our whole hearted thanks to the State Government and to the Department of Education in particular for their prompt disbursement of liberal teaching and building grants.

We are in no small measure indebted to Dr. Alagappa Chettiar, Mr. V. S. Theagaraya Mudaliar and Dr. A. V. S. Sarma who have been magnanimous enough to create during the year endowments for the award of proficiency prizes to our students.

As the Head of the Institution, I would like to acknowledge on this occasion the invaluable support and co-operation I have been getting from the distinguished members of the Managing Committee of the College in the day to day administration. I am bound by ties of gratitude and affection to my fellow teachers, who have done their jobs thoroughly and magnificently and helped to set up very high standards of teaching in this institution and sedulously pursued the most inspiring ideals of service. I am particularly grateful to Mr. M. Sreeramulu, who as Vice-Principal has relieved me considerably of my administrative responsibilities. Last but not least I should record here the unostentatious and efficient service silently and selflessly rendered in a missionary spirit by Mr. P. Kandaswamy the Head Clerk and his able band of assistants in the Office. I should like to express here my appreciation of the sustained hard work and cheerful compliance with instructions of my personal clerk Mr. S. Ramakrishnan. Finally let me make a fervent appeal to all students past and present, to all their parents and guardians and to the philanthropic public of North Madras to come to the aid of this great institution founded to perpetuate the services of one of the greatest sons of the soil. They could contribute their mite to the funds of the Institution and make it a more potent instrument of social and intellectual advancement in the years to come.

தமிழ் மாணவர் மன்றம்

(ஆண்டறிக்கை '54-'55)

மன்றத் தலைவர் : ம. கி. சண்முகம் எம்.ஏ.எல்.டி
துணைத் தலைவர் : ம. இராசமாணிக்கம், எம்.ஏ.
மாணவர் தலைவர் : வி. எம். நாகரத்தினம்
செயலாளர் : இலக்குமிநாராயணன்
துணைச் செயலாளர் : நடராசன்

இம் மன்றத்தின் துவக்க விழாக் கூட்டம் 11-8-54-ல் மாணவர் தலைவர் தலைமையில் நடைபெற்றது. மன்றத் துணைத் தலைவர் வரவேற்புரை வழங்கத் தமிழ்ப் பேராசிரியர் டாக்டர் மு. வரதராசனுர் அவர்கள் துவக்க விழாச் சொற்பொழி வாற்றினர். தமிழுணர்ச்சி, தமிழ் நாட்டுப் பற்று, ஆகியவை குறித்து டாக்டர் அவர்கள் அரியதொரு பேருரை நிகழ்த்தினர். பின்னர், செயலாளர் நன்றி கூறத் துவக்க விழாக் கூட்டம் இனிது முடிந்தது.

26-8-'54-ல் சொற்போர்க் கூட்டமொன்று மன்றத்துணைத் தலைவர் மா. இராசமாணிக்கம் எம்.ஏ., அவர்கள் தலைமையில் கூடிற்று. மொழிவழிவரும் மாகாணம் நன்மை பயக்குமா? எனும் பொருள் பற்றி மாணவர்கள் பலர் ஆதரித்தும் மறுத்தும் பேசினர். மொழிவழிவரும் மாகாணம் நன்மையே பயக்கும் என்னும் முடிவொடு செயலாளர் நன்றிகூறக் கூட்டம் இனிது நிறைவேறியது.

காந்தியடிகளின் பிறந்தநாள் விழா 13-10-'54-ல் மானவர் தலைவர் தலைமையில் நடைபெற்றது. கல்லூரித் தலைவர் ம. கி. சன்முகம் எம்.ஏ எ. ல்டி. அவர்கள் காந்தியடிகளையும் தியாகராயரையும் ஒப்பிட்டு அரியதெரு சொற்பொழிவை நிகழ்த்தினர். தமிழாசிரியர் டி. எம். குமரசாமி பி.ஓ.எல்., (Hons) தெலுங்கு விரிவுரையாளர் இராதாகிருட்டின சர்மா எம்.ஏ., ஆகியோர் காந்தியடிகளின் தொண்டு குறித்துப் பேசினர். மாணவர்களும் அதில் பங்கு கொண்டு சொற்பொழிவு நிகழ்த்தினர். செயலாளர் நன்றிகூறலுக்குப்பின் கூட்டம் இனிது முடிந்தது.

"விவாகரத்துரிமை இந்திய சமுதாய வாழ்வைச் சீரழிக்கும்" என்னும் பொருள்பற்றிச் சொற்போர்க் கூட்டமொன்று 5-11-'54ல் நடைபெற்றது. மன்றத் துணைத்தலைவர் தலைமை வகித்தார். கொடுத்த பொருள்பற்றி மாணவர்கள் ஆதரித்தும் எதிர்த்தும் பேசினர். கொண்டுவந்த தீர்மாணம் நிறைவேறச் செயலாளர் நன்றி தெரிவித்தார்.

10-11-'54ல் பாரதியார் நினைவு நாள் மாணவர் தலைவர் தலைமையில் நடைபெற்றது. மன்றத் துணைத்தலைவர் வரவேற்புரை நிகழ்த்த அரசினர் கல்லூரித் தமிழ் விரிவுரையாளர் கு. இசைவேலு எம்.ஏ. அவர்கள் பாரதியாரும் நாட்டுப் பற்றும் என்பது குறித்து நல்லதொரு சொற்பொழிவாற்றினர். செயலாளர் நன்றி கூறப் பாரதியார் நினைவு நாட்கூட்டம் நிறைவேறியது.

காலஞ்சென்ற வ. உ. சி. நாள் 18-11-'54-ல் மாணவர் தலைவர் தலைமையில் கொண்டாடப்பட்டது. திரு டி. எம். குமாரசாமி பி. ஓ. எல். (Hons) அவர்கள் வரவேற்புரை வழங்கத் தமிழ் விரிவுரையாளர் ந. சஞ்சீவி எம். ஏ. அவர்கள் சிதம்பரனர் வாழ்வில் நாம்காணும் உண்மைகள் என்னும் பொருள் பற்றி சிறந்ததொரு சொற்பொழிவாற்றி அனைவரையும் மகிழ்வித்தார். செயலாளர் நன்றிகூறக் கூட்டம் இனிது முடிந்தது.

28-2-'54-ல் பரிசுப்போட்டிச் சொற்போர்க்கூட்டம் ஒன்று நடைபெற்றது. இப்போட்டியில் வெற்றிபெறுவோர்க்குப் பரிசுகள் தர மன்றத் துணைத்தலைவர் ம. இசைமாணிக்கம் அவர்கள் இயைந்

தன்மையை இங்கு மகிழ்ச்சியோடு தெரிவித்துக் கொள்ளுகின்றோம். தமிழாசியர் மி. பொன். இராமநாதன் செட்டியார் அவர்கள் வரலாற்று விரிவுரையாளர் நடராசன் எம். ஏ. அவர்கள் பொருளியற் பேராசிரியர் வி. சண்முகசுந்தரம் எம். ஏ. அவர்கள் ஆகியோர் இப்போட்டிச் சொற்போர்க்கு நாடுணர்களாக இருந்தனர். பொருளியற் பேராசிரியர் தனது முடிவுரையில் பொருளியல் குறித்துத் தமிழில் நல்ல கட்டுரை யெழுதுபோர்க்குத் தானும் ஒரு பரிசு அடுத்தவாண்டில் தரவிருக்கும் விருப்பைக் குறிப்பிட்டுப் பேசினர். வரலாற்று விரிவுரையார் வரலாறு குறித்துத் தமிழில் கட்டுரையெழுதுவோர்க்கு அடுத்த ஆண்டில் தானும் ஒரு பரிசு தரவிருப்பதைத் தனது முடிபுரையில் குறித்தார். தமிழிற்கு பரிசு மூன்றானது குறித்துப்பேசி மாணவர் தலைவர் நன்றி தெரிவிக்க கூட்டம் இனிது முடிந்தது.

இவ்வாண்டில் பிறகல்லூரிகளில் நடைபெற்ற பேச்சுப் பேட்டிகளில் இம்மன்ற உறுப்பினர் விருப்போடு கலந்து கொண்டு வெற்றியோடு திரும்பியதை இங்கு சிறப்பாகக் குறிக்க விரும்புகிறேன். நண்பர்கள் என். எம். நாகரத்தினம், பிரசன்ன மாதவன் ஆகியோர் சட்டக் கல்லூரியில் நடைபெற்ற சொற்போரில் வெற்றிபெற்று உலாவரு வெண்பொற்கலனைக் கொண்டு வந்தனர் மயிலைக் கலைக் கழகத்தில் நடைபெற்ற பேச்சுப்போட்டியில் கலந்துகொண்டு முதற்பரிசு பெற்றவர் பிரசன்ன மாதவன் ஆவர். இந்தி கலாமந்திரத்தில் நடைபெற்ற தமிழ் பேச்சுப்போட்டியில் கலந்துகொண்டு முதற்பரிசாகிய நீதிபதி ஏ. வி. வெங்கடராமய்யர் அவர்களுடைய வெண்பொற்கலத்தைப் பெற்றவர் எம். என். நாகரத்தினம் ஆவர். ஸ்டான்லி மருத்துவக் கல்லூரியில் நடைபெற்ற பேச்சுப் போட்டியிலும் இவர் மூன்றும் பரிசு பெற்றுவந்திருக்கின்றார். இவர்கள் அனைவருக்கும் எங்கள் உளமார்ந்த நன்றியுரியதாகுக.

இன்று நடைபெறுகின்ற இவ்வாண்டு விற்குப் பேச இயைந்து வந்திருப்பவர் திரு. க. அன்பழகன் எம். ஏ. அவர்கள் ஆவர். இவருக்கு மன்றத்தின் சார்பில் எனது உளமார்ந்த நன்றியைத் தெரிவித்துக் கொள்கிறேன். இந்த ஆண்டுக் கூட்டங்கட்குத் தலைமை வகித்தும் சொற்பொழிவாற்றியும் உதவிய பெரியார் அனைவருக்கும் மன்றத்தின் நன்றியுரியதாகுக. மன்றச்செயல்களைச் செய்து முடிக்கப் பேருதவிபுரிந்த மன்றத்தலைவர், துணைத்தலைவர், ஆசிரியர்கள், மாணவர்கள் ஆகிய அனைவருக்கும் மனறத்தின் நன்றியுரியதாகுக.

வணக்கம்.

ఆంధ్రవిజ్ఞానసమితి

వార్షికనివేదిక

1954-'55

కార్యవర్గము

Presideant : Sri. M. K. Shanmugam M.A.L.T. *(Principal)*
Vice-President : Sri. T. Kothandaramaiah *(Lecturer in Telugu)*
Student Chairman : Sri. B. Raghunatha Rao *(III B. A. Econ.)*
Secretary : Sri. T. Saravanabhavudu *(II U. C. I Group)*
Joint. Secretary : Sri. I. Ekambaram *(I U. C. I Group)*

అధ్యక్షమహాశయా ! కళాశాలాధ్యక్షా ! ఉపన్యాసకులారా ! సోదరులారా !

సర్ త్యాగరాయ కళాశాల ఆంధ్రవిజ్ఞానసమితి యాజమాన్యమున 1954-'55 వ సంవత్సరమున జరిగిన కార్యకలాపములను మీ యెదుట సమర్పింప మిక్కిలి సంతోషించుచున్నాడను. ఈ సమితి ప్రారంభమై ఐదేండ్లు గతించినను మహత్తర మైనఖ్యాతి నార్జించి నూత్నవికాసముతో నుజ్వలభవిష్యత్పథమున చిందులు ద్రొక్కుచున్నది. తన జీవితములో సువర్ణాక్షరములతో లిఖించుకోగల దశ ప్రాప్తించిన దని చెప్పుట కెంతయు గర్వించుచున్నాను.

ఈ కళాశాల వివిధశాఖల కార్యవర్గ సభ్యుల యెన్నికలు 1954 వ సం. జూలై నెల 24 వ తేది శనివారము నాడు కళాశాలలో జరిగెను. అందు ఆంధ్రవిజ్ఞానసమితి విద్యార్థి అధ్యక్షులుగా శ్రీ బి. రఘునాథరావుగారును (III B.A), కార్యదర్శిగా టి. శరవణభవుడును (II Class) ఏకగ్రీవముగా నెన్నుకోబడిరి. శ్రీ ఐ. ఏకాంబరము (I class) గారు సహాయకార్యదర్శిగా నెన్నుకోబడిరి.

పైసమితి ప్రారంభోత్సవము 1954 వ సం. ఆగస్టు నెల 13 వ తేది శుక్రవారమునాడు సాయంకాలము 4-30 గం. కళాశాల ప్రాంగణములో జరుపబడెను. శ్రీ దేవులపల్లి కృష్ణశాస్త్రిగారు "నవ్యసాహిత్యమును" గూర్చి మాటలాడిరి. విద్యార్థి అధ్యక్షులు శ్రీ బి. రఘునాథరావుగారు అధ్యక్షత వహించిరి. ఆంధ్రోపన్యాసకులు శ్రీ తిమ్మావఝ్ఝల కోదండరామయ్యగారు స్వాగతవాక్యములు పలికిరి. పిమ్మట అభివందనసమర్పణముతో సభ ముగిసినది.

1954 వ సం. ఆగస్టు నెల 30 వ తారీఖు సోమవారము నాడు సాయంకాలము 4-30 గం. కళాశాలప్రాంగణములో తిక్కన జయంతి జరుపబడెను. ప్రెసిడెన్సీ కళాశాల ఆంధ్రశాఖాచార్యులు శ్రీ భూపతి లక్ష్మీనారాయణ రావుగారు నాటి యుపన్యాసకులుగా ఆహ్వానింపబడిరి. విద్యార్థి అధ్యక్షులు శ్రీ బి. రఘునాథరావుగారు అధ్యక్షత వహించిరి. సమితి యుపాధ్యక్షులు శ్రీ తిమ్మావఝ్ఝల కోదండరామయ్యగారు ఆహూతులకు స్వాగత మొసంగిరి. తరువాత సహాయకార్యదర్శిగారి అభివందన సమర్పణముతో సభ ముగిసినది.

1954 వ సం. అక్టోబరు నెల 18 వ తేది సోమవారము నాడు సాయంకాలము 4-30 గం. కళాశాలహాలులో వక్తృత్వపుపోటీ జరుపుటకు సమితి సమావేశ మయ్యెను. "మదరాసు విశ్వవిద్యాలయమున ప్రాంతీయభాషనే బోధనాత్మకభాషగా నియమింపవలయు" ననుట నాటి చర్చనీయాంశము.

విద్యార్థి అధ్యక్షులు శ్రీ బి. రఘునాథరావుగారు అధ్యక్షత వహించిరి. శ్రీ యమ్. శ్రీరాములు (M. A. L. T., Vice Principal) గారు పర్యవేక్షకులుగా

నాహ్వానింపబడిరి. టి. శరవణభవుడు చర్చనీయాంశమును ప్రతిపాదించుచు మాటలాడిరి. శ్రీ కె. బి. సిద్ధనాయుడుగారు తీర్మానమును బలపఱచుచు మాటలాడిరి. పోటీలో అనేకవిద్యార్థులు పాల్గొనిరి. సమితి చర్చనీయాంశమునకు వ్యతిరేకముగ తీర్మానించెను. పిమ్మట కార్యదర్శిగారి అభివందనసమర్పణముతో సభ ముగిసినది.

1954 వ సం. అక్టోబరునెల 19 వ తేది మంగళవారమునాడు ''పెద్దనజయంతి'' కళాశాల ప్రాంగణములో జరుపబడెను. మదరాసు విశ్వవిద్యాలయ ఆంధ్రశాఖాధ్యక్షు లగు శ్రీ నిడుదవోలు వెంకటరావుగారు ఆహ్వానింపబడిరి. విద్యార్థి అధ్యక్షులు శ్రీ బి. రఘునాథరావుగారు అధ్యక్షత వహించిరి. సమితి యుపాధ్యక్షులు శ్రీ తిమ్మావజ్ఝల కోదండరామయ్యగారు అతిథులకు ఘనమైనస్వాగత మర్పించిరి. తరువాత కార్యదర్శిగారి అభివందనసమర్పణములో సభ ముగిసినది.

చెన్నపురి ఆంధ్రవిద్యార్థి ఃజ్ఞానసమితిచే జరుపబడిన సాంస్కృతిక వారోత్సవములలో మన కళాశాల ఆంధ్రవిజ్ఞానసమితి తరఫున ''అసాధారణ సమావేశము'' అను ఏకాంకనాటకము Govt. Arts College లో ప్రదర్శింపబడెను. దర్శకులు గా నుండిన ఆంధ్రోపన్యాసకు లగు శ్రీ చల్లా రాధాకృష్ణశర్మగారికిని, నాటికలో పాల్గొని జయప్రదముగా నటించిన విద్యార్థి నటులకును నా హృదయపూర్వకాభివందనములు. దీనికై మిక్కిలి కృషి చేసిన శ్రీ బి. రఘునాథరావుగారికి నా ధన్యవాదములు. పై సమితిచే జరుపబడినవక్తృత్వపు పోటీలలోను, ఏకపాత్రాభినయపు పోటీలలోను పాల్గొనిన విద్యార్థులకు నా నమస్కృతులు.

మహాకవి ''అప్పరాయవర్ధంతి'' 1954 వ సం. డిసంబరునెల 14 వ తేది కళాశాలావరణములో 4-30 గం. లకు జరుపబడెను. శ్రీ గిడుగు వేంకట సీతాపతిగారు సభకు అధ్యక్షత వహించిరి. శ్రీనిడుదవోలు వెంకటరావుగారును, శ్రీ పాలగుమ్మి పద్మరాజుగారును నుపన్యాసకులుగా ఆహ్వానింపబడిరి. శ్రీ తిమ్మావజ్ఝల కోదండరామయ్యగారు ఆహూతులకు ఘనమైనస్వాగత మర్పించిరి. పిమ్మట సహాయకార్యదర్శిగారి అభివందన సమర్పణముతో నాటి సభ ముగిసినది.

పచ్చయప్ప కళాశాలవారు జరిపిన ఆంధ్రాభ్యుదయ వారోత్సవములలో మా సమితిసభ్యులుకూడ పాల్గొనిరి. సమితి ఆధ్వర్యమున శ్రీ ఆచార్యఆత్రేయగారిచే రచింపబడిన''ప్రగతి'' అను ఏకాంకనాటికను 1955 వ సం జనవరినెల 8 వ తేది శనివారమునాడు రాత్రి 7 గం. పచ్చయప్ప కళాశాలలో దిగ్విజయముగా ప్రజానురంజకముగా ప్రదర్శించి ఆంధ్రవిజ్ఞానసమితి జీవితములోనే లేనటువంటి ఘనతను సంపాదించినదని చెప్పుటకు మిక్కిలి సంతోషించుచున్నాను. ఆ ప్రదర్శనములో మనకళాశాల ఆంధ్రవిజ్ఞానసమితికి పచ్చయప్పకళాశాల Rolling cup బహూకరింపబడెనని విన్నవించుట కెంతయు గర్వించుచున్నాను. నాటకమునకు దర్శకత్వము వహించిన శ్రీ చల్లా రాధాకృష్ణశర్మగారికి నాటకములో పాల్గొనిన విద్యార్థినటులకు నా హృదయపూర్వకాభివందనములు. ఈ నాటకప్రదర్శనమున కన్నివిధముల తోడ్పడిన శ్రీ బి. రఘునాథరావుగారికి నాకృతజ్ఞతాభివందనముల నర్పించుచున్నాను.

ఈ సందర్భమున ఆంధ్రవిజ్ఞానసమితి తరఫున కళాశాల సాంస్కృతిక వారోత్సవములలో తెలుగు ఏకాంకనాటికల పోటీకూడ నేర్పాటు చేయబడెను. ఆ పోటీలలో బహుమతిగా నొసంగ ఒక Rolling Cup కై తెలుగువిద్యార్థులనుండి పైకము వసూలు చేయబడెను. దానిమూలమున సుమారు మొత్తము 203 రూపాయలు (రెండువందల మూడురూపాయలు) చే కూర్చ గలిగితిమని మనవి చేయుటకు మిక్కిలి గర్వించుచున్నాను. మా ఆశయమునకు తోడ్పడిన ఉపన్యాసకులకు, విద్యార్థులకు నా అభివందనములు. ఆ పైకములో సుమారు రెండువందల (రూలు. 200/-) విలువగల రజత పాత్రమును పై సమితి తరఫున 1955 వ సం. జనవరి 30 వ తారీఖున ఆదివారము నాడురాత్రి 9 గంటలకు విద్యార్థి అధ్యక్షులు శ్రీ. బి. రఘునాథరావుగారు కళాశాలాధ్యక్షులు శ్రీ యమ్. కె. షణ్ముగముగారికి కళాశాల ఆంధ్రవిద్యార్థుల తరఫున బహూకరించిరి. దీనికి కళాశాల స్థాపకు లగు కీ॥ శే॥ శ్రీ పమ్మి రామస్వామిశ్రేష్ఠిగారి పేర ''శ్రీ పమ్మి రామస్వామిశ్రేష్ఠి మెమోరియల్ రోలింగు కప్పు'' అను నామ మొసగబడెను. దీనిని ప్రోత్సహించి మిక్కిలి సాయపడిన శ్రీ యమ్. కె. షణ్ముగముగారికి శ్రీ తిమ్మావజ్ఝల కోదండరామయ్యగారికి నా హృదయపూర్వకవందనములు. దీనికై పైకము వసూలు చేయుటలో మిక్కిలి సాయపడిన శ్రీ బి. రఘునాథరావుగారికి, శ్రీ ఐ. ఏకాంబరముగారికి నా హృదయపూర్వక ధన్యవాదములు. ఈ మహత్కార్యమునకై తోడ్పడిన యుపన్యాసకులకును, విద్యార్థులకు నా నమస్కారములు.

సర్ త్యాగరాయకళాశాల లలితకళాసమితి (Fine Arts Association) యాజమాన్యమున 1955 వ సం. జనవరినెల 24 వ తేది మొదలు సాంస్కృతిక వారోత్సవములు ప్రారంభ మయ్యెను. అందు 26 వ తేది బుధవారము నాటిరాత్రి తెలుగు ఏకాంకనాటికల పోటీలు జరుపబడెను. దానిలో పాల్గొనిన కళాశాలలకు నా తరఫున సమితితరఫున నా వందనములు. పై పోటీలలో ఆంధ్రవిజ్ఞానసమితి (సర్ త్యాగరాయ కళాశాల)చే ప్రదర్శింపబడిన ''ప్రగతి'' అను ఏకాంక నాటికకు ''శ్రీ పి.

శ్రీ శ్రీ కవిత్వం

by

K. Jagannadha Rao, III B. A. Group IV B

78600

ప్రజాకవి శ్రీ శ్రీ
ప్రవచించాడు
ప్రజలంతా నాయకులే నని
ప్రత్యేక నాయకు డక్కర లేదని
ప్రజలే మనకవిత్వం
ప్రజాకవిత్వాని కక్కర లేదు
ప్రత్యేక నాయకత్వం
ప్రజాబలమే మనకవిత్వపటుత్వం
ప్రజాశక్తే మనకు ముక్తి
ప్రజాకవుల పటుతరశక్తి
ప్రజానీకపు పవిత్రశక్తి
ప్రజ్ఞ చాటుదాం
ప్రజాకవులము మనం

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రామస్వామిశ్రేష్ఠి మెమోరియల్ రోలింగుకప్పు" బహూకరింపబడె నని చెప్పుట కెంతయు గర్వించుచున్నాను.

ఈ వార్షికోత్సవములలో ఆంధ్రవిజ్ఞానసమితి తరఫున ఆదివారము 30 వ తేది శ్రీ వేదము వెంకటరాయశాస్త్రి గారిచే రచింపబడిన "వ్యామోహ"మను సాంఘిక నాటకము దిగ్విజయముగా, ప్రజానురంజకముగా ప్రదర్శింపబడెను.

ఈ నాటకమునకు దర్శకులుగా నుండి చాల సాయపడిన శ్రీ వేదము వెంకటరాయశాస్త్రిగారికి నా తరఫున, సమితితరఫున కళాశాల తరఫున నా హృదయపూర్వకాభివందనములు.

ప్రత్యేకముగ విద్యార్థి అధ్యక్షులైన శ్రీ బి. రఘునాథరావుగారి సేవ అనన్యసామాన్యము. నాటకములో పాల్గొని జయప్రదము గావించిన విద్యార్థినటులకు, నటీమణులకు, శ్రీ చల్లా రాధాకృష్ణశర్మగారికి నా వందనములు. మఱియు శ్రీ తిమ్మావఝ్ఝల కోదండరామయ్యగారికి నా వందనములు.

1955 వ సంవత్సరము ఫిబ్రవరినెల 25 వ తారీఖు శుక్రవారమునాడీ సంవత్సరపు అంతిమ సమావేశములో నుపన్యసించుటకు శ్రీ ఆరుద్రగారు ఆహ్వానింపబడిరి. వారి యుపన్యాసము మీ రచిరకాలములో వినగలరు.

ఇది గాక యీ సమితి సభ్యులు వివిధకళాశాలల వక్తృత్వపు పోటీలలోను ముఖ్యముగా ఆంధ్రవిజ్ఞాన సమితిచే (చెన్నపురి) జరుపబడిన వ్యాసరచన పోటీలలోను మరియు అనేక పోటీలలో పాల్గొనిరని చెప్పుట కెంతయు గర్వించుచున్నాను.

ఈ సంవత్సరపు కార్యకలాపములు నిర్వహించుటలో మిక్కిలి సాయపడిన కళాశాలాధ్యక్షులు శ్రీ యమ్. కె. షణ్ముగముగారికి, కళాశాలోపాధ్యక్షులు శ్రీ యమ్. శ్రీరాములుగారికి, సమితి యుపాధ్యక్షులు శ్రీ తిమ్మావఝ్ఝల కోదండరామయ్యగారికి, శ్రీ చల్లా రాధాకృష్ణశర్మగారికి నా హృదయపూర్వక వందనములు. ప్రత్యేకముగా అనేక విధముల నీ సమితి కార్యకలాపములలో తోడ్పడిన విద్యార్థి అధ్యక్షులు శ్రీ బి. రఘునాథరావుగారికి, సహాయ కార్యదర్శి శ్రీ ఐ. ఏకాంబరమునకు, శ్రీ పి. కందస్వామి గారికి నా కృతజ్ఞతాపూర్వకవందనములు.

పైగా మీరు నన్నీ సంవత్సరము కార్యదర్శిగా నెన్నుకొనుటయే గాక మీ సహకారమునుకూడ సంపూర్ణముగా ప్రసాదించినందులకు నా తరఫున సమితితరఫున హృదయపూర్వక వందనములు.

ఈ సమితి యచిరకాలములోనే యుజ్జ్వల భవిష్యత్తు నందుకొని మీ మన్ననలను బడయగల దని ఆ దేవదేవుని ప్రార్థించుచున్నాను.

ఈ మహత్తరకార్యమునకై యుపన్యాసకులును, విద్యార్థులును కార్యవర్గసభ్యులును తోడ్పడగల రని భావించుచు సమితి అభ్యుదయమునకై దేవుని మఱొకమారు ప్రార్థించుచు విరమించుచున్నాఁడను.

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